

**The Academy of Religion  
and Psychical Research**

**1982 Annual Conference**

**PROCEEDINGS**

**HOLISM**

**IN**

**RELIGION**

**AND**

**PSYCHICAL RESEARCH**

**The Academy of Religion and Psychical Research**

**P. O. Box 614 • Bloomfield, Connecticut 06002**

THE ACADEMY OF RELIGION AND PSYCHICAL RESEARCH  
PUBLICATIONS COMMITTEE

Frank C. Tribbe, Chairman

Lawrence W. Althouse  
Boyce Batey  
Paul B. Fenske  
Michael Gross

Leslie Price  
William Rauscher  
Mary Carman Rose  
Rhea A. White

PURPOSES OF THE ACADEMY

THE ACADEMY OF RELIGION AND PSYCHICAL RESEARCH was formed in October, 1972 as an academic affiliate of Spiritual Frontiers Fellowship. Its purposes are three-fold:

FIRST, to encourage dialogue, exchange of ideas and cooperation between clergy and academics of religion and philosophy and scientists, researchers and academics of all scientific and humanistic disciplines in the fields of psychical research and new disciplines as well as the historic sciences.

SECOND, to conduct an education program for these scholars, the Spiritual Frontiers Fellowship membership and the general public, blending data already available in the area of their common interest with the interchange of views stimulated in these scholars, to the end that both the scientific and religious communities may be better informed about such facts and views and their propriety, value and respectability.

THIRD, to work closely with, and offer good offices to, all reputable organizations having related interests in the fields of education, religion, science and psychical research.

The ACADEMY will endeavor to sponsor conferences and symposia for the presentation of scholarly data, points of view and interchange of ideas in the area where religion and psychical research interface; publish papers resulting from such meetings and other appropriate materials on this area that will be of interest to academics, scientists and clergy; and encourage formation of local chapters.

The ACADEMY is governed by a Board of Trustees composed of people of academic stature holding a post-graduate degree or the equivalent in outstanding activity relevant to the interests of the ACADEMY.

CATEGORIES OF MEMBERSHIP IN THE ACADEMY

PATRON MEMBER: Open to anyone donating \$100 or more in a given calendar year. Includes full membership privileges for a one year period.

ACADEMIC MEMBER: Open to academic religionists involved in research or teaching or those who have the proper terminal degrees (Ph.D., Th.D., St.D., and sometimes St. M. and M.A.) Also, academically or otherwise qualified psychical researchers, pastoral counselors, behavioral and humanistic psychologists, parapsychologists, and other academics teaching or contributing to research knowledge. Dues are \$25 annually.

SUPPORTING MEMBER: Open to persons wishing to attend conferences and meetings, receive printed materials and desirous of helping finance the work of the ACADEMY. Dues are \$15 annually.

For information concerning the Academy of Religion and Psychical Research write  
Boyce Batey, Executive Secretary, P.O. Box 614, Bloomfield, CT 06002

HOLISM IN RELIGION  
AND  
PSYCHICAL RESEARCH

PROCEEDINGS OF THE  
SEVENTH ANNUAL ACADEMIC CONFERENCE  
OF  
ACADEMY OF RELIGION AND PSYCHICAL RESEARCH

May 23, 24, and 25, 1982  
Philadelphia, PA.

Edited by Mary Carman Rose

Copyright © 1984 by The Academy of Religion and Psychical Research  
Third-class postage paid at the Bloomfield, CT. Post Office

Printed by  
Aetna Life & Casualty  
Hartford, Connecticut

ACADEMY OF RELIGION AND PSYCHICAL RESEARCH  
ANNUAL CONFERENCE PROCEEDINGS

Preface Page i

Steven M. Rosen: PARAPHYSICAL REALITY AND THE CONCEPT OF DIMENSION: page 1

John F. Miller, III: METAPHYSICS AND COLOR HEALING page 13

James Ciulla, M.D. BEYOND THE JUNK FOOD CONNECTION: THE INTERNAL REVOLUTION page 28

Leslie Price: OBSTACLES TO THE HOLISTIC CONDUCT OF CHRISTIAN PARAPSYCHOLOGY page 41

Frank C. Tribbe: THE HOLISTIC APPROACH TO HEALING: TOWARD A SET OF DEFINITIONS page 51

Rhea A. White: GERALD HEARD'S LEGACY TO PSYCHICAL RESEARCH page 56

John J. Cerullo: THE SECULARIZATION OF THE SOUL: PSYCHICAL RESEARCH IN MODERN BRITAIN page 70

Walter Houston Clark: MYSTICAL EXPERIENCE AND PRAGMATISM: DISCUSSION ILLUSTRATED THROUGH BIOGRAPHY page 88

John White: REAPING WHAT WE SOW: CONSCIOUSNESS RESEARCH AND THE POLE SHIFT SCENARIO page 93

Carl B. Becker: ON THE OBJECTIVITY OF NEAR-DEATH EXPERIENCES page 101

F. Gordon Greene: THANATOS: THE DEATH INSTINCT page 110

Kenneth Ring: PRECOGNITIVE AND PROPHETIC VISIONS IN NEAR-DEATH EXPERIENCES page 122

STATEMENT OF OWNERSHIP (As filed July, 1984)

The Proceedings of the 1980 Annual Conference of The Academy of Religion and Psychical Research, P.O. Box 614, Bloomfield, Connecticut 06002, an academic affiliate of Spiritual Frontiers Fellowship, Inc., 10819 Winner Road, Independence, Missouri 64052. The Editor is Mary Carman Rose, Ph.D., 402 Gittings Avenue, Baltimore, Maryland 21212. The owner is Spiritual Frontiers Fellowship, an organization incorporated under the Illinois General Not-For-Profit Corporation Law to conduct business in the State of Missouri (with no stockholders), represented by The Academy of Religion and Psychical Research with a mailing office at Bloomfield, Connecticut.

STATISTICAL DATA	AVERAGE FOR PRECEDING YEAR	SINGLE ISSUE NEAREST FILING
Total copies printed.....	1,000	1,000
Paid circulation:		
Sales from office.....	0	0
Mail subscriptions.....	279	291
Total paid circulation.....	279	291
Free distribution.....	0	0
Total distribution.....	279	291
Office use, leftover, etc.....	721	709
Total.....	1,000	1,000

I certify that the statements made by me above are correct and complete.

Boyce Batey, Executive Secretary

## PREFACE

This is the third successive volume of Proceedings of the annual conferences of the Academy of Religion and Psychological Research, the material presented at the 1980, 1981, and 1982 conferences having now been published. There is, then, opportunity to reflect on the specific contents, investigative procedures, and general ethos of this 1982 conference as these indicate developing interests within the Academy.

First, there is the diversity of the important issues considered in these papers. There are essays on healing; the relation of consciousness to the objective world; the speculative desiderata and necessities implicit in a concern with the parapsychical; the history of selected aspects of the study of religion, psychism, and the relation between them; and the ontological and methodological, epistemological, and other issues encountered in inquiry concerning near-death-experiences. Second, each of these topics has been approached as an area on the frontiers of reflection and, moreover, has been at least implicitly presented in a manner free from the constraints of that investigative work which is carried on without attention to the de facto investigative needs of the area in question. Third, while all of these essays look forward to new pioneer efforts in inquiry each in its own way also draws attention to historically significant insights into the human spirit, reality, and the relation between them. I think that no one of these essays is written from the point of view that the totally new, that which has never been said before, is *per se* of superior value to all that has long been a matter of interest and concern. Also, these essays are free from the view so frequently encountered today that we are already in possession of an "inductive human science" from which definitive, secular conclusions concerning humanity can be drawn. There is, rather, the implicit conviction that a part of the most significant inquiry today lies in bringing about a new burgeoning of certain long-established convictions, even though we have not yet meshed them fully with current epistemological savior-faire.

It is to be expected that some readers will respond with the criticism that there are conclusions in this volume which are declared rather than defended in acceptable late 20th century academic manner. And to be sure, one could make a good case for this criticism. Certainly, apart from the Academy, the new burgeoning in America and Great Britain of interest in psychism and religious experience very often leaves itself open to this criticism. My judgment is, however, that this criticism is not properly leveled against the contents of this volume. For in each case the essay has been the work of an academician who has good reason, perhaps experientially grounded, for his or her deep intellectual concern with the area under investigation. Perhaps the thinker is drawing

attention to an area which is in need of an adequate mode of investigation, or is willing to undertake the development of new modes of inquiry, or is seeking to supply evidence and concepts to those who wish to engage in research in one of these topics.

Mary Carman Rose

## PARAPHYSICAL REALITY AND THE CONCEPT OF DIMENSION

by Steven M. Rosen

---

**Abstract:** The author attempts to clarify the concept of dimension as it relates to the parapsychical. The idea of dimension as conventionally understood is intuitively examined, and it is shown that this construct is rooted in our outwardly oriented, sensory manner of knowing. A radically new perspective on dimension is introduced and visually illustrated.

---

When asked to describe their experiences, psychics, mystics and others who engage the elusive inner world will often reply: "It was like entering another dimension." The notion of added dimensionality also has been used in many organized efforts to explain psychic or spiritual realities (e.g. Zöllner, 1888; Dunne, 1969; Ouspensky, 1970; Bragdon, 1972).<sup>1</sup>

Consider the word "dimension." Does it not have an authoritative ring? That is because it is a fundamental construct of orthodox science. Descriptions of lawful interactions among observable systems begin from the concepts of space and time, and basic to space and time is dimension. Recognizing this, we gain an insight into what is perhaps the paramount motive behind the attempts of Zöllner, Dunne, Ouspensky and the others. If an extension of the idea of physical dimension could be provided that would convincingly account for the inner workings of the psyche, the centuries old split between body and mind, matter and spirit, science and religion, might be healed.

In the twentieth century, there are indications within the establishment of science of a need to expand on the use of dimension in some way, so as to deal with modern phenomena. A frequently cited and popular example is the "four-dimensional" spacetime continuum of Einstein. Although the continuum of relativity theory actually does not involve any new dimensions (it is merely a mathematical unification of existing ones, three of space, one of time), Einstein's "fourth dimension" has served as a source of encouragement for many who hope to see scientific and psycho-spiritual approaches reconciled. A not so well-popularized but perhaps sounder illustration of extra dimensions in science is the multi-dimensional space of the microworld postulated in quantum physics. Yet here, the question of how to formulate this "added dimensionality" is by no means closed (Rosen, 1980a, 1981a).

In what follows, I will attempt to clarify the concept of dimension as it relates to parapsychical reality. I will try to show that while the idea of dimension as conventionally understood, is in fact wholly inapplicable to the inner domain, it might not be necessary to abandon the goal of authentically comprehending psychic reality in dimensional terms. To this end, a radically new perspective on dimensionality will be

introduced. The essential aim is to stimulate an exploratory process that might eventually lead us beyond the schism between psyche (the paradigmatical, inner realm) and physics (the simply dimensional, outer regime) to the genuine harmonization of these that may be required for our further development.

I. The Conventional Idea of Dimension and Its Implications. The dimension of a space is its most basic characteristic. Mathematician William Karush provides the customary definition. A space's dimension is given by determining "the (fewest) number of coordinates required to represent its points" (1962, p. 79). For example, any point on a line can be located by a single number; the line is therefore one-dimensional. To locate a point in a plane, two numbers or coordinates are needed so the integer two is assigned as the dimension of the plane, and so on. In the standard concept of dimensional space, an obvious assumption is that all points are uniquely locatable. Let us explore the conventional view more closely and in an intuitive manner.

Imagine the one-dimensional space represented by a line segment. Our intuition tells us first and most undeniably, that the line has extension and that it is continuous. The continuity we perceive makes us confident that we could divide and subdivide this line to our heart's content without ever reaching a limit in the process. Because the one-dimensional space has no unfillable gaps in it that could interrupt our activity, we naturally conclude that the division procedure could continue indefinitely. If asked to identify the elements the line is composed of, we will say points. And since the space is a continuum, these points must be densely packed. The line segment must be filled in completely by an infinitude of points, for there can be no "thin spots" and certainly no holes in continuous space. Yet it is also evident from our ability to infinitely subdivide the line that each point must be unique, entirely distinct from every other point. However closely juxtaposed any two points may be, a differentiating boundary permitting further division of the line must always exist. As philosopher Milic Capek put it in his own examination of our ordinary idea of space: "no matter how minute a spatial interval may be, it must always be an interval separating two points, each of which is external to the other" (1961, p. 19). To summarize the common intuition, a spatial dimension is an extended, infinitely divisible continuum whose densely assembled point elements are distinctly set off from one another.

The authority of this view would be difficult to overestimate. Never seriously opened to question in the intellectual mainstream, it has conditioned mathematical and scientific thinking for over two millenia. It is easy to understand why the idea of simple continuity has gone virtually unchallenged (at least until the present). Our conventional apprehension of space reflects the rudimentary way all our experiences of the external world are ordered. As long as awareness is directed outwardly, channeled through the senses, there will be

## Paraphysical Reality and the Concept of Dimension

the perception of extendedness, with its accompanying intuition of the simple continuum.

The fact I would like to emphasize now is that this continuity idea actually enforces separation, as we have just seen. To conceive of entities as situated in space is to conceive of them as necessarily segregated, when space is taken as a continuum with absolutely distinct point locations. Separation is mandated by the presupposition that every point is completely external to every other point. In this regard, mathematician Charles Muses ironically observed that the classical dimension "is not a continuum but actually an infinite discontinuum," because it entails "the possibility of infinite partibility or subdivision" (1968, p. 37).

But misnomer or not, let us give the standard continuity assumption its due. If analysis of the physical universe is our goal -- as it has been for the past several hundred years -- we need to draw the sharpest, most precise distinctions we can. That is how our outwardly-oriented sensory faculties are refined. It is what analysis is all about and for such analysis, the notion of simply continuous spatial dimension is fundamental.

On the other hand, the essential question of this paper is whether the same intuition can be properly applied to paraphysical reality. When we speak of psycho-spiritual realms as "higher spaces" or "dimensions" and say no more about the nature of dimensionality, our conventional intuition of dimension surely will operate, being so deeply engrained. Therefore, in puzzling over cases of clairvoyance or telepathy, for example, we are apt to imagine a message being transmitted through an extended, differentiative space not unlike the one familiar to us, though it is somehow "hidden" from and at "right angles" to our three-dimensional continuum (or four-dimensional spacetime continuum, taking relativity theory into account). In our mental picture of it, the information must travel across this "invisible" expanse from one local point to another until it reaches the "receiver," just as an electromagnetic wave is propagated through physical space. In the case of the mystical or spiritual experience, even though we may feel that our terms are inadequate, again we are prone to describe it as "going somewhere," "moving" to another, perhaps heavenly "locale," "traveling" to a "place" or "dimension" that is "outside of" or "beyond" the perceptible world. But is the notion of local, place-to-place movement, which implies the simple continuity idea and derives from the experience of our senses, really appropriate in accounting for parasensory awareness?

I suggest that the answer is no. In attempts to explain psi (which includes psychokinesis as well as as extrasensory perception), early proposals of an energy transmission process like the beaming of an electromagnetic signal through space have been largely abandoned by parapsychology. Today most parapsychologists recognize that the "perversity" of the phenomena exempts them from any orthodox physicalistic account. Given the overall indifference of the data to basic spacetime constraints like the

inverse square law (See Rogo's summary, 1975, pp. 285-286), it would seem less appropriate to speak of place-to-place transmission in cases of ESP for instance, than of being in two different places at the same time! In other words, paradoxical as it may appear while we cling to our ordinary intuition, space does not seem to matter in psi communication. It is as if the continuum collapses, or with Muses, let us say discontinuum, to best appreciate the holistic character of the psi event. As I have argued elsewhere in greater detail (Rosen, 1981a), the occurrence of psi implies a radical connectedness transcending our separative notion of spatial dimension.

Nevertheless, in parapsychological studies, the connectedness inferred from the pattern of data is normally rather remote from the immediate experience of the participants. This is especially true of the early research that involved the calling of Zener cards in the laboratory; it is less true perhaps of spontaneous psi occurrences, and of the more recent laboratory work with altered states of consciousness. In any event, here is a manner of experiencing that predates modern parapsychology by untold centuries, a mode of awareness whose hallmark and very essence is radical union, a self-validating, numinous sense of absolute oneness in which the divisions of extended space and time ecstatically dissolve. Of course I am referring to the mystic's spiritual communion. How unsuitable is our conventional idea of space and dimension for this profoundly holistic way of knowing.

II. Fractional Dimensionality: An Introduction. Beyond the clear necessity of refraining from loosely and uncritically speaking of the parapsychical as a "higher space" or "added dimension," a monumental issue remains. Is there any legitimate way to characterize the psycho-spiritual domain in dimensional terms? Many would flatly reply in the negative. They would counsel that in confronting the inner realm, we should simply renounce the ideas of space, time, and dimension, an act that would make genuine reconciliation with science plainly impossible. This approach has a wide constituency. Philosophically, it is grounded in the dualism of Rene Descartes where "Body is body and mind is mind, and never the twain shall meet" (Jones, 1952, p. 685). The Cartesian position actually reflects the much older Manichean doctrine of ancient Persia that assumes an absolute separation of spirit from matter, the transcendent from the immanent, or in the language of this presentation, the non-dimensional from the dimensional. The same view of spirit shorn of matter, of sheer transcendence, is evidenced in strains of another highly influential tradition, that of Eastern monism, when it is taught that the physical world is naught but maya, an insubstantial illusion to be overcome. In theological terms, the atheism of classical science that would deny spirituality is countered by the dualistic theism of orthodox Western religion and the monistic pantheism commonly found in the East, the latter two asserting an ephemeral, totally disembodied brand of spirituality.

This state of affairs has been summarized recently by Alan Anderson (1981). With graphic simplicity, Anderson depicts the

three historical stances I have described and adds a fourth, panentheism, the view that while God is not simply all (as the pantheist would hold), all is in God (see Fig. 1, on page 126 ).

(In Fig. 1, I have taken the liberty of expanding Anderson's captions, adding philosophical and mathematical dimensions to his theologically-oriented one. Though some of the terms may not be self-explanatory, their meanings should be discernable from the text and general context.)

Panentheism is closely related to the concept of process developed by the twentieth century philosopher and mathematician, Alfred North Whitehead (see Whitehead, 1933). It reflects the conviction that none of the traditional approaches to the problem of the psycho-spiritual is entirely satisfactory, that a modern response is required. While materialism is clearly inadequate, neither can we return to an innocent, undifferentiated spirituality existing before the centuries of material development spearheaded by science. In the words of physicist/philosopher David Bohm, "it is of course impossible to go back to a state of [primal] wholeness" (1980, p. 24). Instead it seems we must go forward to wholeness, which means in my view, that scientific materialism cannot just be discarded but needs to be transfigured, radically spiritualized -- the interpretation I give to the emanations radiating from the fourth column circle of Fig. 1. For the remainder of my presentation, I will focus on the panentheistic change I envisage in the foundations of science, where the idea of dimension plays such a prominent role. Anderson and others (e.g. Woods, 1981; Stiskin, 1972) provide a more strictly theological/philosophical treatment.

In view of the small likelihood that an entirely new outlook could successfully be imposed on science from outside, the first question to be raised is pragmatic: Is science ready for a revolution? Is there a felt need for a radical reformulation of its foundations? I believe the answer is yes.

Aside from parapsychology, which is a controversial discipline whose credibility is still being debated, there is another field of study presently facing the same challenge of completely rethinking our long held notion of spatial dimension: modern theoretical physics. Elsewhere I have closely examined the crisis in modern physics (Rosen, 1980a) and its relation to the paranormal (Rosen, 1981a). Today, time permits me only to indicate the upshot of my explorations. First, that for the bizarre world of "black holes," "quantum leaps," "non-local connectedness" and the like, the concept of simple mathematical continuity, i.e. conventional spatial dimension, is hardly an adequate tool (here I am broadly paraphrasing philosopher Milic Capek (1961, p. 238) who came to a similar conclusion). And second, that the major theories used to describe markedly non-classical, "physical" phenomena -- the relativity and quantum theories -- are written in classical language, the language of simple continuity. This profound contradiction in contemporary

theoretical physics has been the source of grave doubts and telling criticisms (e.g. Carter, 1968; Bardwell, 1977; Bohm, 1980 (see also my interpretive essay on Bohm: Rosen, 1982b)). A fundamental change in approach therefore seems to be in order.

While the giant step from mere negative commentary on the concept of dimension to furnishing a positive alternative is not generally apparent, if one looks to the farthest frontier of mathematical thinking, a glimmer may be discerned. Let me first reiterate the standard idea that a dimension is composed of a uniformly, infinitely dense collection of distinctly bounded points. As early as forty years ago, the mathematician Karl Menger recognized the unsuitability of this notion for modern physics. He therefore attempted to construct a "topology without points" (Menger, 1940). Of course Menger's intention was not simply to drop the idea of dimension (as the pantheist might recommend), so it was necessary to include some form of distinction. His dilemma led him to suggest a "topology of lumps" (instead of points). Philosopher Capek quotes Menger's own misgivings in this regard:

"...by a lump, we mean something with a well defined boundary. But well defined boundaries are themselves results of limiting i.e. [differentiating] processes... Thus, instead of lumps, we might use at the start something still more vague -- something perhaps which has various degrees of density or at least admits a gradual transition to its complement" (Capek, 1961, pp. 237-238).

Here is the seed of a totally new way of conceiving space, the first intimation of what we may call "fractional dimensionality," following mathematician Charles Muses, who has attempted to further articulate this germinal insight (Muses, 1975, 1977). Ordinary integer dimensions (dimensions 1, 2, and 3) are fully generated spaces, completely "filled in," finished products; they therefore possess infinite density. By contrast, we are to view the fractional dimension as generated only in part, not entirely formed, as yet uncristallized. Consequently, its density would be less than infinite, the condition implied by Menger in his phrase "various degrees of density."

If the concept of the fractional dimension is difficult to grasp, I would like to offer a concrete, visually explicit model. To open the exercise, imagine two points embedded in a line segment, or perhaps in a plane like the surface of this sheet of paper. No matter how close to each other we picture these points, a clearly distinguishable boundary will separate them. By now we recognize of course, that such a separation is a defining property of classical, integer dimensional space. Another obvious feature of the ordinary paper sheet affords us an alternative way of representing point separation. For any point on one side of the surface, a corresponding point can be identified on the other. The distinctness of such points derives from the fact that the sheet does have two distinct sides -- "how could it not?" conventional intuition will ask rhetorically. Yet as paradoxical

as it may seem, a one-sided surface can be constructed.<sup>2</sup>

Take a narrow strip of paper and bring the ends together to form a ring, giving one end a half twist (through an angle of  $180^\circ$ ) before joining it to the other. A Möbius strip has been created, a surface long known to mathematicians, science-fiction writers and others but granted little serious attention until recent years,<sup>2</sup> maybe because its "perverse" character defies our common intuition. Why is the surface of Möbius considered one-sided? (See figure 2, on p. 127)

To appreciate this curious quality, compare movement on the Möbius strip (See Fig. 2a) with movement on the paper sheet, or better yet, on a ring similar to the Möbius but joined in the usual way, i.e. without twisting (Fig. 2b). If you trace a continuous path along a single side of the conventional surface, as expected, you will go round and round indefinitely without ever coming into contact with the other side, a result which simply affirms the fact that the untwisted ring possesses two independent sides. But perform the same operation on the Möbius, starting on a given side and moving continuously along, and you will find yourself being transported quite naturally to the other side!

To be sure, if you place your index finger on any point on the Möbius strip, you will be able to put your thumb on a corresponding point on the opposite side. The Möbius strip seems to have two sides, like the ordinary cylindrical ring. But this only holds for the local cross-section of the strip defined by thumb and forefinger. Expanding to encompass the full length of the strip, we discover that points on opposite sides become intimately connected -- they can be thought of as "twisting" or "dissolving" into each other, as interpenetrating one another rather than merely being juxtaposed. Such pairs of points therefore can be said to become single points, and the two sides of the Möbius strip one side.

I am proposing that the Möbius expansion effectively models the progressive collapse of simply continuous dimension. At the local cross-section of the Möbius, the familiar condition of space does prevail. Here points are distinctly bounded a circumstance associated with fully crystallized, infinitely dense, integer dimensionality. But widening our perspective, extending it beyond the restricted portion of the strip, boundaries begin to melt, point distinctiveness is reduced, a more "rarefied," less dense, fractionally dimensional state is indicated. When the expansion is completed, points that were separate are now entirely one, an outcome implying the reduction of dimensional density to zero.

To repeat Charles Muses' astute observation, the classical continuum is actually a "discontinuum," a primary agent of separation or fragmentation fundamentally incompatible with the holism of the paraphysical. However, in the Möbius process of fractionalization, the "enfoldment" of the discontinuum is symbolized, as physicist David Bohm (1980) might say. It should

be clear that fractional dimensionality does not entail further fragmentation with ordinary space, the further sub-division of infinitely divisible dimensionality. Rather, what is fractionalized or fragmented is the conventional intuition of dimensionality itself -- the source of fragmentation is fragmented, the discontinuum is rendered "discontinuous," leaving indivisible wholeness!

The upshot of this is that while psycho-spiritual unity indeed cannot be represented by invoking a "higher," simply continuous dimension, the idea of dimensionality so basic to science need not merely be abandoned. Fractional dimensionality, modelled by the Möbius expansion, suggests a means of reconciliation appropriate to our modern context. It bridges the notions of the simply dimensional and non-dimensional, synthesizes these, and in so doing, provides a whole new outlook on dimensionality, one that bends science to religion as much as the converse. The simple, earthbound "continuity" of materialistic atheism -- which actually is total discontinuity, and the rarefied "discontinuity" of spiritualistic pantheism -- which actually is sublime continuity, are seen as but the end poles of Möbius continuum. In the Möbius notion, we have neither atheism nor pantheism alone, nor the traditional theistic combination of them that leaves matter and spirit essentially unreconciled, entirely external to each other. Möbius continuity implies a deeply integrative harmonization of atheism and pantheism, a mathematically intuitive expressive of panentheism, I venture to say.

Perhaps I have said too much. But unlike the traditional approaches to theology, panentheism is "neither elegant nor simple. It is paradoxical," as theologian Richard Woods has noted (1981, p. 195). And if panentheism is difficult to fathom in strictly theological terms, its mathematical representation should be no easier to comprehend.

So much as been left unsaid. Were there the time, I would attempt to develop the co-creative, evolutional aspect of the Möbius process, to show not only that physical dimension is subject to a fractionalization that can be indirectly experienced through psi and more directly encountered through mystical awareness, but that by repeated fractionalization, a novel dimension of body/mind awareness may progressively unfold. In this regard, presently I can only make reference to Muses' explorations (1975) and my own (Rosen, 1976) as sources for possible clues. Also, given the time, I would examine systematically the limitations of the Möbius model, call attention to a higher-order version of the Möbius surface known as the Klein bottle (See Rosen, 1975a, 1975b, 1977, 1980b), and consider the staggering epistemological implications of these contractions for the whole enterprise of modelling (Rosen, 1981b). As it is, I will simply conclude by restating the central thesis of my paper: that while the currently accepted concept of dimension can hardly meet the challenge of authentically representing paraphysical reality, the Möbius-embodied, panentheistic idea of the fractional dimension may hold forth genuine promise.

## Paraphysical Reality and the Concept of Dimension

<u>Theology</u>	Atheism	Traditional Theism	Pantheism	Panentheism	"Fractional dimensionality," a synthesis of the dimensional and non-dimensional, the spatial and non-spatial; "discontinuous continuity" and "continuous discontinuity"; an integration of the undifferentiated and differentiated
<u>Philosophy</u>	Materialistic Monism	Cartesian Dualism	Spiritual Monism	"Spiritual Materialism"/"Dualistic Monism"	
<u>Foundations of Mathematics</u>	Classical, integer dimensionality; simply continuous, i.e., differential space	Integer dimensionality and (separately) non-dimensionality; simply continuous	Non-dimensional sheer discontinuity		

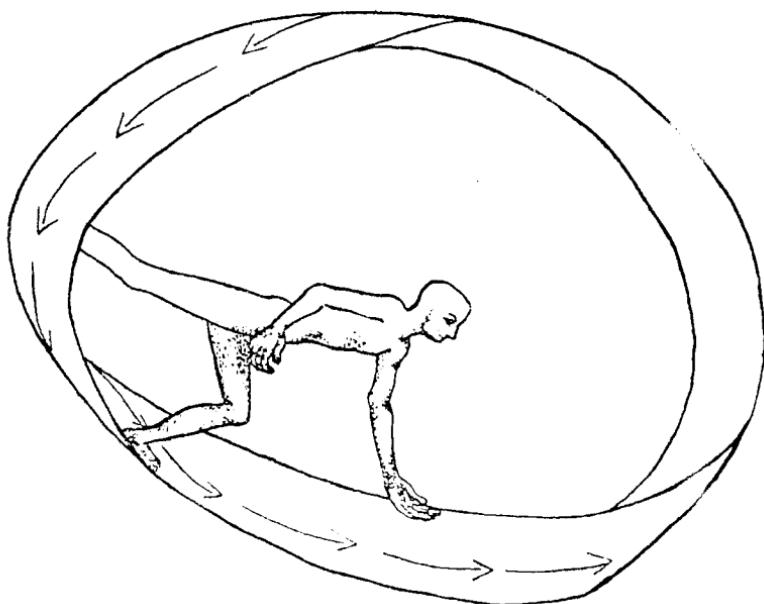
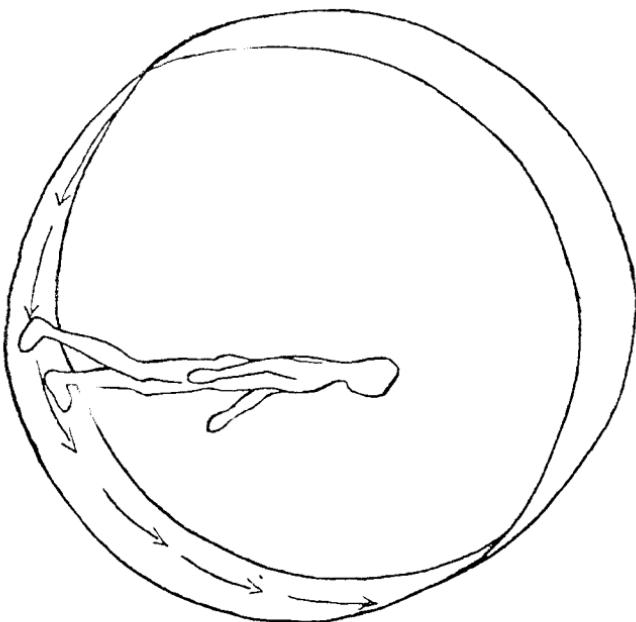


fig. 2

A



B

## Paraphysical Reality and the Concept of Dimension

1. In order to keep my presentation within manageable bounds, the admittedly important question of time will not be dealt with systematically.
2. The revelance of the Möbius structure to current issues in mathematical physics is discussed by Bernstein and Phillips (1981), Capra (1981, p. 89), Seike (1972) and Cho (1971). My own efforts along these lines include: Rosen, 1975a, 1975b, 1977, 1982a.

## REFERENCES

1. Anderson, Alan. God in a Nutshell. Quincy, Mass.: SQuantum Press, 1981.
2. Bardwell, Steven. The Implications of Nonlinearity. Fusion Energy Foundation Newsletter, 2 (3), 1977.
3. Bernstein, H. J. and Phillips, A. V. Fiber Bundles and Quantum Theory. Scientific American, 245 (1), 1981.
4. Bohm, David. Wholeness and the Implicate Order. London: Routledge & Kegan Paul, 1980.
5. Bragdon, Claude. A Primer of Higher Space. Tucson, Ariz.: Omen Press, 1972.
6. Čapek, Milic. Philosophical Impact of Contemporary Physics. New York: Van Nostrand, 1961.
7. Capra, Fritjof. Bootstrap Theory of Particles. ReVision, 4 (2), 1981.
8. Carter, Brandon. Global Structure of the Kerr Family of Gravitational Fields. Physical Review, 174, 1968.
9. Cho, C. W. Tetrahedral Physics. Komae City, Japan: C.W. Cho, 1971.
10. Dunne, John W. An Experiment with Time. London: Faber & Faber, 1969.
11. Jones, W. T. A History of Western Philosophy. New York: Harcourt, Brace, & World, 1952.
12. Karush, William. The Crescent Dictionary of Mathematics. New York: Macmillan, 1962.
13. Menger, Karl. Topology Without Points. Rice Inst. Pamphlet, 27 (1), 1940.
14. Muses, Charles. Hypernumber and Metadimension Theory. Journal for the Study of Consciousness, 1 (1), 1968.
15. Muses, Charles. Fractional Dimensions and Their Experiential Meaning. Mathematical-Physical Correspondence, 11, 1975.
16. Muses, Charles. Explorations in Mathematics. Impact of Science on Society (UNESCO), 27 (1), 1977.
17. Ouspensky, P.D. Tertium Organum. New York: Random House, 1970.
18. Rogo, D. Scott. Parapsychology: A Century of Inquiry. New York: Taplinger, 1975.
19. Rosen, Steven M. The Unity of Changelessness and Change: A Visual Geometry of World and Man. Main Currents in Modern Thought, 31 (4), 1975a.
20. Rosen, S. M. Synsymmetry. Scientia, 11 (5-8), 1975b.
21. Rosen, S. M. Self-Transforming Consciousness: The Bridge Between Dimensions. Parascience Proceedings, Part 2, 1976.
22. Rosen, S. M. Toward a Representation of the "Irrepresentable." In John W. White and Stanely Krippner (Eds.), Future Science, New York: Doubleday/Anchor, 1977.
23. Rosen, S. M. The Concept of the Infinite and the Crisis in Modern Physics. Paper presented to the International Parascience Institute, Birkbeck College, University of London, September 18, 1980(a).
24. Rosen, S. M. Creative Evolution. Man/Environment Systems, 10 (5-6), 1980(b).

25. Rosen, S. M. Psi-Modelling and the Psycho-Physical Question: An Epistemological Crisis. Paper presented to the International Parascience Institute, Victoria College, University of Toronto, August 13, 1981 (a).
26. Rosen, S. M. Meta-Modelling As a Strategy for Constructive Change. Man-Environment Systems, 11 (4), 1981 (b).
27. Rosen, S. M. The Möbius Principle: A Link Between Science and Parascience. Unpublished book, 1982 (a).
28. Rosen, S. M. David Bohm's "Wholeness and the Implicate Order": An Interpretive Essay. Unpublished article, 1982 (b).
29. Seike, S. Principles of Ultra-Relativity. Uwajima City, Japan: Gravity Research Labs, 1972.
30. Stiskin, Nahum. The Looking-Glass God. New York: Weatherhill, 1972.
31. Whitehead, Alfred North. Process and Reality. New York: Macmillan, 1933.
32. Woods, Richard. Mystical Spirituality. Chicago: Thomas More Press, 1981.
33. Zollner, J. C. F. Transcendental Physics. Boston: Colby and Rich, 1888.

Steven M. Rosen is Associate Professor of Psychology at the College of Staten Island of the City University of New York. An Academic Member of the Academy of Religion and Psychical Research and on its Board of Trustees, Dr. Rosen presented the above paper at the Academy's Academic Conference on "Holism in Religion and Psychical Research" at Chestnut Hill College in Philadelphia on May 23, 1982.

## METAPHYSICS AND COLOR HEALING

By John F. Miller, III

---

**Abstract:** Some of the metaphysical assumptions and aspects of the conceptual framework implied in an understanding of color healing are discussed, using primarily esoteric sources.

Color healing involves the restoration of balance to **auras** or electromagnetic fields around the various bodies, particularly the physical body. Each portion of the upper body has a dominant center or chakra, a vortex of energy connecting the physical body with higher dimensions of reality. By stimulating this center or chakra with the appropriate color energy, one can effect a healing, depending on the specific disease which is manifesting.

Each chakra is energized by one of the seven colors of the rainbow. The advantage of color healing over more "severe" radiation such as x-ray or radium is that the former is "natural," that is, within the everyday range of radiation to which the body has become adapted. Hence, it is not harmful or destructive to the body. Moreover, it is assumed that the body is out of balance, not that it is invaded by something foreign or alien to it.

Personal experiences using color to relieve such diseases as asthma, allergies, toothaches, stomach-aches and poor blood circulation are discussed and various illnesses that can be helped by such color healing are listed. Preventative steps and curative procedures are explained and the sources from which and the procedures by which color can be drawn into the body are discussed.

---

I. "Babies, naked in their bassinets but for a narrow swath of bandages protecting their eyes, lie in pediatric wards bathed in the bright blue glow from encasing domes of fluorescent bulbs. In other hospital wards, patients enter tiny, windowless rooms with walls covered by banks of lamps for a treatment combining an ancient Egyptian remedy with the latest concepts in photobiology. And in the oncology wing, optic fibers probe cancer patients, first to detect malignant growths and then to destroy them." In still another setting, a doctor injects a light-activating chemical into the body and, a few days later, radiates the patient's body "with red-wavelength light, which penetrates tissue better than other wavelengths, leading to the selective destruction of the cancerous growth." Is this fact? Are scientists really doing this sort of color therapy today, or is this a scene from science fiction?

It is fact. The babies lying under a blue light are cured of neonatal jaundice, caused by an elevated bilirubin level which, left unchecked, could result in neural damage and even death. But basking in blue light usually is sufficient to cause the bilirubin molecule to double over on itself, making it soluble in bile. Blue light, then, "acts as an artificial liver until the baby's liver can

function alone."

And the use of prophyrins which, when injected, "act like planted grenades carrying light-triggered fuses" to cancerous cells, only then to be exploded by red-wavelength light, beamed by "thin, flexible optic fibers linked to red-light lasers," is being employed by Thomas Doughtery, a radiation biologist at Buffalo's Roswell Park Memorial Institute. All this is reported in the April 1982 issue of Science, in an article by Michael Shodell, entitled "The Curative Light."

II. Color: it's all around us. We choose our cars, our clothes, our room decorations--even our husbands and wives, boyfriends and girlfriends. Gentlemen prefer blonds!--often on the basis of color. Colors reveal our inner feelings in many ways. Little girls wear pink; little boys, blue. Pink is a "magnetic" shade; and as the cosmic feminine energies are magnetic, pink is appropriate for the little infant girl. Conversely, blue is an "electric" or cosmic masculine color, so blue is fitting for a little boy.

I recall one time having to meet with a man with whom I had to discuss a difficult situation. Both of us wore blue, a color of emotional calming and cleansing. Another time, when I was talking with my class about color, one student asked me why I had on what I was wearing: a pink shirt, purple trousers, and a pink and grey tie. I thought for a moment and then realized that I was wearing on my outside just those colors which represented my inner consciousness. I was desiring to change (purple) a love relationship (pink), because of certain negative love aspects (pink and grey)! "As within, so without; as without, so within!"

After a lecture on color healing one evening in Dallas, a lady came up to me all excited: "Now I understand! We used to have a breakfast room which was painted a bright red, and every morning there was always contention at the table. Then, for some reason, I painted the room green, the bickering stopped!" Yes, red can be a very activating and aggressive color.

Our language uses color as expressions of qualities. Someone is red with anger; green (the color of the heart chakra) is associated with jealousy and envy, maladjusted forms of love; we say of a person that he is "yellow", a mental color (people accused of being "yellow" or cowardly are often too intelligent to do the foolish things which "courage" required)! And someone is said to be "true blue" or of "blue" blood, indicating a truth or purity about his origins, truth being associated with speech, and speech with the throat chakra, whose energizing color is blue.

III. When we talk about color healing, it is essential to recognize that this is but one of many forms of healing, both esoteric and exoteric. Color healing is holistic, in the sense that the goal is to treat the person, not the

symptom. From the specific esoteric standpoint in which color healing is encompassed, healing is a restoration of balance or harmony the imbalance or disharmony understood to have arisen usually because of a lack of deficiency, on the one hand, or, as sometimes happens, an excess, on the other, of a particular color vibration. But as the color is itself a particular manifestation of qualities or energies containing other "spectrums" of vibrations (astral, mental, and spiritual), providing a balance in color affects not only the physical body, but the astral or emotional body, the mental body, and the soul as well. And since physical illness is never-well, hardly ever!--the result of simply physical factors, the esoteric healing methods aim at restoring a balance to the whole or entire being, hence its holistic emphasis.

Color is a form of or a result of radiation. Radiation is used in standard medical practices, but the form of radiation used is harmful to the normal cells of the body. Hence, although X-ray, radium, infra-red, or cobalt radiation will kill the undesirable cells, it makes no distinction and kills the healthy cells and tissues as well. A person may die from such a radiation cure.

Color, on the other hand, is our natural environment. We are in color virtually all the time. If it is not a specific color, then it is the white light, the combination of all color, or the sunlight, which is very healing to mankind. One doctor who used color healing, Dr. Kate W. Baldwin, over 55 years ago said: "I am perfectly honest in saying that, after nearly thirty-seven years of active hospital and private practice in medicine and surgery, I can produce quicker and more accurate results with colors than with any or all other methods combined."

Luckiesh and Pacini, in Light and Health, have noted that when an organism is placed in darkness, there is generally a decrease in the red cell count and in the quantity of hemoglobin, leading to anemia. Also typhoid, influenza, and respiratory diseases in general increase and reach their peak during times of decreased sunlight, November through May.<sup>2</sup>

Dr. A. Rollier, who in 1903 opened his famous sun treatment clinic in Leysin, Switzerland, for tubercular patients, "had achieved such success in the treatment of some tubercular conditions of the extremities that limbs which other surgeons had advised amputating were restored for use."<sup>3</sup> It has been established also that "sunlight retards the growth of bacteria."<sup>4</sup>

Dr. John N. Ott, researcher for over forty years and now Chairman and Executive Director of the Environmental Health & Light Research Institute, in Sarasota, Florida, discovered, in his own case, that crippling arthritis was cured by being in the sunlight, without glasses! Apparently, color entering the eye without being blocked by glasses was able to effect a healing. This is an important principle, for it suggests

that merely looking at colors, without glasses, would be beneficial in effecting various types of healing. This has, indeed, been the experience of many.

Lord Clifford of Chudleigh discovered in his studies that yellow is a restorer of nerves, green increases vitality, red heals blood diseases, violet stimulates bone growth, and indigo produces muscular strength.<sup>5</sup> Dr. Oscar Brunler, recipient of the Bessemer Prize in Physics, turned to medicine and used color healing extensively. Colors are energy waves, and Dr. Brunler says: "Colors are far more powerful than medicine."<sup>6</sup> "The late Colonel Dinshaw P. Ghadiali, a former medical practitioner in India who . . . was, and still is, considered the outstanding color researcher of the world . . . discovered that certain specific colors influence specific glands."<sup>7</sup>

Red	Liver	Blue	Pineal
Orange	Thyroid	Indigo	Parathyroid
Orange	Mammary	Violet	Spleen
Yellow	Choroid	Magenta	Superarenals
Lemon	Pancreas	Magenta	Prostate
Lemon	Thymus	Scarlet	Testical &
Green	Pituitary		Ovary

And finally, it has been discovered, through the use of a spectroscope, that the sun's atmosphere contains 20 elements: oxygen, hydrogen, nitrogen, and carbon; sodium, calcium, barium, magnesium, iron, chromium, nickel, copper, zinc, strontium, cadmium, cobalt, manganese, aluminum, titanium, and rubidium, according to Dr. Edwin D. Babbitt, M.D.<sup>8</sup> Hence, it makes sense to claim that the sun's rays can be sources of nutrition.

IV. Color healing is an ancient and venerable method of healing. It was employed by the Egyptians, in the tradition of Hermes. Through Pythagoras, color healing was brought to Greece and later to Rome, and has continued in esoteric schools since those times. But color healing was known to the great Indian cultures, particularly the Hindu, on the Indian continent, to China, and to Japan. And Alberto Aguas, our speaker from Brazil during the SFF conference, noted that the native Indians used colored dyes in clear glass for healing, a practice adopted by the Phoenicians who used colored glass instead. Similarly, gem stones were valued for their healing powers.

V. Just as the light of the sun is broken into seven different colors when passed through a prism, so too, in an analogous way, when the Light of the Divine Life falls upon the plane of Spirit, it is broken into seven Rays in which it manifests on the plane of Soul. These seven Rays are, consequently, known as Soul Rays, each possessing a different aspect of the One Life, each vibrating with its own frequency or "color." In a similar way, when the life of the Soul is passed through the "prism" of the lower bodies (the physical

body, the astral or emotional body, and the mental body), that life takes on one of seven qualities which unite those bodies into what is called a "personality" or mask<sup>9</sup> of the soul. Consequently, there arise the seven "Personality Rays," again each of which has its own particular color.

Just as an actor on stage in a play is given costumes and props by which successfully to convey his character to the audience, so too when a Soul incarnates upon the Stage of Life it also is given "energies" with which to successfully enact its role. We call these energies "capacities," "abilities," "powers," "potentialities," "faculties," and the like; and associated with each is a ray of color, a particular vibratory energy of a specific frequency. These "rays" containing such qualities are known, in esoteric literature, as "Color Rays."

Because each person, then, is a particular crystallization of particular energies or rays in space/time, and because each ray is associated with various colors, so color becomes not only a means of identifying but also a manner of sustaining a person on the planes of manifestation. Every person will, therefore, be drawn to certain colors which will be an esoteric indication of his or her inner nature of Soul, Personality, or role in the Play of Life. Having those colors in one's environment will be a source of renewal and refreshment, replenishment and nourishment. For just as we tend to use particular energies in our work because of our role, so too we tend to use up the energies with which we work during a lifetime in manifesting what it is that our role calls for. Hence, we tend to become unbalanced, through using up those energies, in precisely the color energies which we most employ in our work and service in the world.

How do the energies of Spirit flow into the planes of Soul, and those of Soul to the lower planes of mind, emotion, and physical manifestation? Within the esoteric Western metaphysics and the Oriental philosophies, the answer is explained in terms of energies, connecting the various bodies or sheaths in which consciousness dwells. These vortices, or wheels of energies, are called "chakras." They connect each of the various bodies; for the energizing of the physical body, They are found on what is called "the etheric double" or, sometimes, "the etheric body," which is not strictly speaking a "body" because it is incapable of independent existence. These chakras or energy centers are related to the endocrine system in the physical body. Accordingly, there are seven major chakras, corresponding to major energy centers in the physical body, and each chakra is stimulated by a color. Going from lowest to highest, these are called the Base chakra, stimulated by red, and associated with the base of the spine and connected with the sexual organs; the spleen chakra, energized by orange, and associated with the spleen; the solar<sup>10</sup> plexus chakra, stimulated by yellow, and the adrenal glands;<sup>11</sup> the heart chakra, energized by green, and associated with the thymus; the throat

chakra, stimulated by blue, and associated with the thyroid; the Brow Chakra, energized by indigo, and associated with the pineal (or pituitary, according to various authors from different traditions); and the Head Chakra or Crown Chakra, energized by violet, and again associated with either the pineal or pituitary, according to the particular tradition. It is through these chakras that energies flow to the lower bodies. Consequently, healing can be effected through the stimulation of these chakras. The chakras may be stimulated directly through the manipulation of the etheric energies, or through imagination or visualization, or, as is most relevant for our discussion, by color.

By knowing which chakras need stimulation, one can determine certain facts about the physical body; and conversely, illness in the physical body or, for that matter, other bodies, is indicative of which chakras are blocked and thus in need of stimulation. We have mentioned that, from the esoteric viewing, each color contains, or, perhaps more properly, is certain qualities in a visible form. "Know yourself" was the ancient commandment written on one of the doors of the famous temple at Delphi. This is the philosophical injunction, an invitation to both love and wisdom. By examining one's color preferences, one may discover a number of things about himself.

VI. Let me share with you my own experiences with color and color healing, as well as those research discoveries of many healers and scientists, doctors and professionals, from many parts of the world, during the last century.

The Rainbow and the Body. Generally speaking, if one divided the body into seven sections, beginning with red at the base of the spine and sexual organs, and moved progressively up the body, associating each section with the next shortest length color wave of the rainbow, one would have a general rule of thumb for color healing. Thus, the sexual area and base of the spine are stimulated by red; the area between the sexual organs and solar plexus, with orange; the solar plexus, with yellow; the chest or heart area, with green; the neck, throat, and lower face, with blue; the eyes, ears, nose, with indigo; and the top of the head, with violet. There are some general exceptions, too: red is associated with the blood, and orange with lung problems. But, as you read through the next pages, keep this general outline of the body and of the rainbow in mind.

Red. According to the literature, red is a color which vitalizes and stimulates. It is associated with the base chakra, the lowest energy center in the etheric body. A lack of red can result in anemia, tiredness, colds, paralysis, blood deficiency and circulatory diseases, explains Roland Hunt, in The Seven Keys to Colour Healing, whereas an excess of red can lead to a highly nervous condition, leading one to be thin and hyperactive.

My own first healing experience with any color began with red. The mother of a student had a circulatory problem with her legs. When her son and I visited her in her home, I noticed how very thin she was, how anemic she looked, and how swollen her feet and lower legs were. Her son and I spent perhaps five to ten minutes visualizing red flowing into and around her legs; and after the healing, I advised her to wear the ruby which she had been given some years ago but had not worn for a long time. From what my friend tells me, his mother has not had problems with her legs since that evening.

Red and blue often have the opposite effect. Faber Birren, in his book Color Psychology and Color Therapy,<sup>11</sup> claims that red increases blood pressure, whereas blue decreases it. Red, he maintains, is helpful in arousing depression, as blue is helpful in reducing hypertension. Red was found to increase plant growth, increase hormonal and sexual activity, treat sunburn, inflammation, and rheumatism; and red was found to be psychologically stimulating, such that time was over-estimated and weights were judged to be heavier.

Roland Hunt, in The 8th Key to Color Healing, writes that the lack of red can lead one to feel lazy, idle, sleepy, and anemic; and Benoytosh Bhattacharyya, the author of Gem Therapy,<sup>12</sup> discussing the Oriental and specifically Indian system of color healing, claims that red, among other things, heals bones and helps in cases of idiocy and imbeciles.

Linda Clark, in The Ancient Art of Color Therapy, like Birrens' book a summary of much of the literature in the field, cites literature to support many of the above claims. Red, she summarizes, can be successfully used to raise the red blood cell count, hence alleviating anemia, assisting in the manufacture of blood cells, hence helping hemorrhages, to improve circulation, to move the intestines, to lower blood pressure. She quotes Faber Birren who associates red with "erysipelas, urticaria, scarlet fever, measles, and eczema."<sup>13</sup> She generalizes that red "apparently increases circulation, vitality, energy, and warmth in the tissues. It is said to stimulate the various senses which include seeing, hearing, smelling, and feeling, and to aid sluggish conditions as well as paralysis."<sup>14</sup> R. Douglas Howat, in Elements of Chromotherapy, claims that red is helpful in treating neuritis, fractures, lumbago, rheumatoid arthritis, myalgia, and sciatica.<sup>15</sup>

Orange. According to Roland Hunt, orange is the color which stimulates the spleen chakra. A warm, positive, and stimulating color, it helps in the regulation of food intake, helps in the assimilation and circulation processes. Orange is a color which helps to induce tolerance and strengthen the will. It relieves repression and stimulates mental activity. Whereas an excess of this color may lead to an indulgent behavior, a balance of this color leads to a sense of freedom

from limitation. In his The Seven Keys to Colour Healing, Hunt states that a lack in this color may result in rheumatism, asthma, kidney problems, gall stone, bronchitis, epilepsy, general nervous debility, and mental disability. I have a personal awareness of the lack of this color. Let me share my story with you.

When I was growing up, I developed bronchitis, asthma, and allergies, and as an adult I have experienced kidney problems and gall stones. As soon as I left home and college and was able to decorate my own apartment, I noticed that I used a lot of orange. My apartment in Texas, as an example, had one burnt orange wall, one lighter orange wall, and two gold walls. What did I discover? That from 1966 on, I had ceased to need the regular injections which I had taken for years for asthma, and I virtually had no allergies or lung problems. It was only a number of years later that I discovered that orange was an effective healer of these diseases.

One Christmas a few years ago, my aunt was talking about her generally exceptional health. But she was having some touches of rheumatism in her hands and wrists. As my aunt wears fairly colorful clothes, I ventured a guess: "I bet that you don't have any orange clothes." She thought a moment and replied: "You're right!" She had all the other colors of the rainbow represented in her wardrobe, but not orange! By knowing the way in which color deficiency manifests, I was able to pinpoint exactly her wardrobe!

In Gem Therapy, B. Bhattacharyya relates orange to the blood stream: a deficiency or orange results in blood deficiencies. The author confirms orange to be the color which nourishes the spleen chakra; and as the spleen is the organ which cleanses the blood stream, the connection between this color and the blood makes logical sense. Quite naturally, orange then would be the color to help stimulate blood cells in the case of an emergency. Other books relate orange as a color with incorrect or inadequate breathing (possibly based on fearful living), issuing in such illnesses as asthma, bronchitis, phlegmatic fevers, and wet cough.

Linda Clark, in her review of the healing power of orange, also associates orange with asthma and other respiratory disorders; and in addition, she lists the following: cramps, spasms, digestive aid, ulcers, to improve thyroid, to increase energy.<sup>16</sup> She cites Dr. Oscar Brunler as claiming that orange relieves nervous tension and regulates insulin.<sup>17</sup> Also, she mentions that, according to Col. Dinshah P. Ghadiali, orange has been used successfully in treating the lungs, bronchitis, thyroid, digestion, colon, and cramps: here his research merely confirms, largely, what others have also found. But Dinshah also found that orange is helpful in strengthening bones, teeth, and in curing rickets which makes sense since orange is associated with calcium (calcium has a spectroscopic color of orange). It may be that there will be found a similar relationship between color and all the minerals and vitamins.

Linda Clark's review associates orange with diseases of the liver, stomach, spleen, bladder, kidneys, and lungs, in addition to being helpful in alleviating asthma, kidney stones, gallstones, arthritis and rheumatism, epilepsy, and stomach problems.<sup>18</sup>

Yellow. According to my teacher, yellow is a color which is very mental in its vibrations. It has a positive effect on the nerves, the mind, and the soul, and inspires and illuminates a person mentally. An excess of yellow can lead one to be too mentally active, which in turn can lead to nervous exhaustion and neglect of the physical body. I recall being asked to a student's home one time to hear some music. He mentioned, in passing, that he had trouble sleeping, for his mind was very active at night. I looked into the bedroom, and there over his bed was suspended a large yellow parachute. There, I told him, was the problem!

According to Roland Hunt, the lack of yellow can lead to stomach and liver problems, diabetes, diarrhea, constipation, eczema, skin disease, piles, nervous exhaustion, and indigestion. Many of these disabilities are associated with the solar plexus area, called "the animal mind," which is stimulated by the color yellow.

Let us reflect a moment on the rationale for this. Yellow is a mental color; and the absence or deficiency of yellow would mean that one was using up the mental energies without replacing or replenishing them. It is well established that increased mental pressure and tension lead to ulcers, colitis, intestinal and stomach illnesses: in short, to diseases having to do with the solar plexus area of the body. I recall one afternoon going into our Philosophy Department office only to find our secretary feeling bad and looking somewhat ill. She mentioned that she had stomach pains. My first reaction was to try to associate this problem with the solar plexus, the solar plexus with yellow, and yellow with mental energy. "Susie," I asked her, "Have you been doing anything today which caused you to use your mind more than usual? Have you done things today other than the usual typing?" "Well, yes," she replied, somewhat amazed, "All day long I've been working on the departmental budget!" So for a few minutes I channeled yellow into her solar plexus area; and when I was done, she felt fine.

The author of Gem Theory asserts that a deficiency of yellow will affect the bone marrow, that it is helpful also with rheumatism and genital problems, jaundice, and liver ailments, and that it relieves mental depression. Others, such as Dr. Brunler, Roland Hunt, and Dr. Babbitt, have found that yellow is most useful in digestion.<sup>19</sup> Dr. Kargare adds that it stimulates the kidneys.<sup>20</sup> In her summary of the literature, Linda Clark corroborates much of what the aforementioned sources claim. According to Dinshaw, yellow is a muscle stimulant, a laxative, and activator for better circulation, an aid in diabetes, a pancreas stimulator, an

improver of skin, healer of scars, eliminator of intestinal parasites, a loosener of calcium deposits in neuritis and arthritis.<sup>21</sup>

Green. Green, according to Roland Hunt, is the color which stimulates the heart chakra. It is associated with balance: the heart chakra lies in the middle between the three higher and three lower centers. Quite naturally, an excess of green would lead one to seek love abnormally, to be unbalanced in that one would attempt to do too many things at once and thereby "split" one's energies. Lack or deficiency of green would result in heart trouble, ulcers, blood pressure, as well as cancer, headaches, neuralgia, influenza, syphilis, and boils. Green, he suggests, is the color of balance, control, poise, and justice, balancing as it does the yellow of intellect and the blue of the soul. Green is generally a relaxing and refreshing color.

Other writers<sup>22</sup> relate green also with the heart chakra, with harmony and balance, brotherly love, detachment and the control of the emotions. When we are ruled by our emotions, we become tense, and green is a color which has a calming effect on the nerves. Heart problems and blood pressure problems are most naturally related to the green ray, as are ulcers<sup>23</sup> and cancer.<sup>24</sup> Dr. Brunler says that green affects the whole system, and Dinshah claims that it is the master healer. Dinshah also claims that it cleanses, stimulates the master gland, the pituitary, dissolves clots and congestions, eliminates toxins and germs, regulates the liver, and builds tissue of skin and muscle.<sup>25</sup>

Blue. Blue is a color which stimulates the throat chakra, according to Roland Hunt. It is a color which I have used to relieve throat and gum and tooth pain, cure sore throats, and restore a balance in the general area of the throat and mouth. As sore throats seem to be a common problem with many of my students, many times I have successfully channelled blue to the throat chakra, spinning it at the same time as I visualize blue flowing into this area or directing the blue cosmic color from the gem stones which I would be wearing.

According to Roland Hunt, a deficiency or lack of blue may result in throat problems such as laryngitis and sore throats, with fevers, scarlet fever, typhoid, measles, cholera, smallpox, chicken pox, mouth problems, shock, toothaches, diarrhea, headaches, vomiting, inflamed bowels, inflamed eyes, insomnia, nervous disorders, and spasms. It has a healing effect on cuts, stings, burns, and itches.<sup>26</sup>

Generally, according to the literature, blue is an antidote to red. If red increases blood pressure, blue decreases it; if red arouses depression, blue reduces hypertension. Where red increases plant growth, blue retards it; where red increases hormonal activity, blue decreases it. Roland Hunt claims that a lack of blue may lead one to be hot-tempered, active, and perhaps feverish. And in Gem Therapy,

Bhattacharyya claims that blue will help to dissolve fat, work with the glands and fat system of the body, and assist in healing whooping cough and tonsilitis.

Linda Clark finds similar claims in the authors whom she surveys. Blue, they tell us, helps fevers and sore throats, cuts and burns, bruises, and generally may be used as an anti-septic, according to Dr. Babbitt, who also includes rheumatism as an illness responding favorably to blue.<sup>27</sup> Headaches and insomnia (Faber Birren) and lowered bloodpressure (Brunler) also may be treated by blue. Dr. Brunler writes: "Colitis, dysentery, diarrhea, have disappeared after drinking blue solarized water."<sup>28</sup>

Indigo. Indigo, according to Roland Hunt, is said to be associated with the third-eye area or the brow chakra. As such, its healing qualities would be expected to extend to this area of the body, largely, and to areas related to the intake of air through the nose. Hunt claims that an imbalance (lack) of indigo would result in problems with the eyes, ears, and nose; relatedly, indigo would be related to problems such as facial paralysis, and breathing problems such as asthma, bronchitis, pneumonia, and general lung diseases. The restoration of this color to these areas and with these diseases would have a healing effect.

As this chakra is located in the head, an excess of indigo would be associated with mental confusion and a lack of control of one's mental faculties. Balance of indigo, on the other hand, would result in clear perception and the kind of knowledge of union, logical thought, a sense of at-one-ness, and increased enlightenment.

This is a color which I have personally used only on a few instances, with ear or nose problems. Therefore my personal knowledge of its effects is limited. Interesting enough, Roland Hunt identifies indigo as a purifier, clarifier, and aider in perception and knowing. These qualities seem most natural, in light of the fact that the eyes are located within the domain of this color. In Gem Therapy it is said that indigo can be used as a healing agent with leucoderma, appendicitis, and purulent tonsils. And Linda Clark cites Dinshah's work as revealing indigo as a help in dealing with swelling, pain, in stimulating the parathyroids, depressing the thyroid, and in alleviating bronchitis, nasal problems, and tonsillitis.<sup>29</sup>

Violet. According to the literature, violet is the color which energizes the highest chakra, the crown chakra. A lack of violet, according to Roland Hunt, may result in nervous and mental disorders, in scalp problems, in epilepsy, tumors, kidney and bladder problems, rheumatism, epilepsy, spinal meningitis, and blood problems, such as leukemia. Other writers seem to agree, citing disorders of the nerves a major result of an imbalance with this color. Roland Hunt associates violet with the wedding of the love-will of red with the soul-mind of blue:

it is the ray of transmutation, which connotes movement and change, hence, negatively, nervousness.

Bhattacharyya, in Gem Therapy, associates violet also with nervous disorders and with the nervous system, with skin diseases, rheumatic pains, ulcers, and skin and flesh disorders. Most of these are commonly understood to be symptomatic of a basic nervous condition, which results, according to this author, from a deficiency of violet. In her summary of the color of violet, Linda Clark confirms the same point: violet is associated with nervous and mental disorders, with scalp and skin problems, according to Dinshah. Violet is healing for the bladder and overactive kidneys, with epilepsy, concussion, and with overactive glands,<sup>30</sup> and headaches.<sup>31</sup> Generally, violet is said to stimulate the spleen and to build white blood cells.

VII. We need now, briefly, to discuss the various means of color therapy. (1) The simplest way is to have the needed color in one's environment: in the color of clothing, house furnishings or walls of rooms in the home, car, office, or natural environment. (2) Another easy way to get a desired color would be to breathe in the color, imagining the color flowing to either the chakra or area of the body associated with the needed healing. (3) In a similar way, one could meditate briefly on the chakras, drawing the colors into the chakras and spinning them for thirty seconds or so. (4) More elaborate methods would include making "solarized water," by putting water in either a colored glass container or using a filter with clear glass, and setting the container in the light of the sun for one to two hours, and then drinking the water. (5) More complicated preparations would include the use of (a) colored filters through which sunlight or the light of a lamp could pass, (b) stained glass, in the same manner, or (c) colored lightbulbs. One would not want exposure for over thirty minutes, as an excess of the color could equally lead to an imbalance and subsequent illness.

A different major way of getting the necessary colors would be to employ gem stones. One could (1) put the gem stone into distilled water for a few days in the sunlight, (2) put oneself in a circle of gem stones either actually or imaginatively, (3) wear the gem stone in a ring, amulet, etc., (4) place the gem on the skin of the afflicted area, or (5) communicated telepathically with the mineral kingdom and ask for assistance in receiving the requisite energies for healing. The ancient practice of burning or grinding up the gem stones fine enough to drink or to make an elixir is much too costly a practice nowadays.

The most powerful precious and semi-precious gems (and metals) are as follows:

Red: ruby, garnet, bloodstones, carnelian, jasper  
Orange: pearl and mother of pearl, amber, also iron and nickel

## Metaphysics and Color Healing

Yellow: coral, ivory, also gold, silver, brass, copper, aluminum  
Green: emerald, jade, malachite, tourmaline, turquoise; also nickel and platinum  
Blue: opal, topaz, moonstone, sodalite, blue lace agate, chalcedony, aquamarine, dumorturite; also copper and nickel  
Indigo: diamond, alexandrite, lapis lazuli; also iron and copper  
Violet: amethyst, sapphire; also iron and platinum

VIII. Two final experiments with color which, if successful, should please almost everyone! The first has to do with losing or gaining weight. According to R.B. Amber, to lose weight, one should use red; to gain weight, blue. In his Color Therapy,<sup>33</sup> he writes that the body of an overweight person "suffers from an insufficiency of red rays because it has an overabundance of blue rays. The body is overdosed with blue rays and underdosed with red rays." Thus, one is encouraged to add red rays for four means: (1) bathe in red light,<sup>34</sup> (2) eat foods embodying the red, or orange or yellow, ray, (3) drink red-solarized water, and (4) visualize red and breathe it in through meditation. On the other hand, if one wants to add weight, one should use the same four steps substituting blue light. And since few people are perfectly happy with their body's weight, this should be a practical suggestion!

Finally, one more piece of color advice. Linda Clark, in the last chapter of her book, tells of a woman who looks considerably younger than her years. When asked what she does--she has shared this technique with others who have found it likewise efficient--she says that she breathes pink every day. Pink is the color of love, and being in love would naturally keep one young!<sup>35</sup>

### NOTES

1. Atlantic Monthly, April 1927, in Linda Clark, The Ancient Art of Color Therapy (New York: Pocket Books, 1975), pp. 18-19.
2. Clark, p. 23.
3. Ibid., p. 25.
4. Luckiesh, M., and Pacini, A. J. Light and Health (Baltimore: The Williams & Wilkins Co., 1926) in Clark, p. 26.
5. Clark, p. 56.
6. Ibid., p. 71.
7. Col. Dinshaw P. Ghadiali, Spectro-Chrom-Metry Encyclopedia, I, II, III (Malaga, N.J.: Spectrochrome Institute, 1939), in Linda Clark, Color Therapy, p. 67.
8. Edwin D. Babbitt, The Principles of Light and Color (Malaga, N.J.: Spectrochrome Institute, 1925), in Clark, p. 72. Roland Hunt, in The Seven Keys to Colour Healing (London: The C.W. Daniel Company, Ltd., 1971) gives the following colors as those associated with the elements which Babbitt lists as contained in the sun's atmosphere:

oxygen: orange, green, blue, indigo  
hydrogen: red  
nitrogen: green  
carbon: orange, yellow, green  
sodium: green  
calcium: orange, yellow, violet  
barrium: yellow, violet  
magnesium: none given  
iron: red, orange, indigo, violet  
chromium: yellow, green, indigo  
nickel: orange, yellow, green, blue  
copper: red, yellow, green, blue, indigo  
zinc: red, orange, yellow, blue  
strontium: yellow, indigo, violet  
cadmium: yellow, blue  
cobalt: yellow, green, blue, violet  
manganese: orange, yellow, blue, violet  
aluminum: yellow, green, blue, violet  
titanium: red, yellow, green, blue, indigo, violet  
rubidium: red, orange, violet

9. The word "personality" is derived from the latin "per" meaning "through" and "sona" meaning "sound": "persona" was the Latin word for the mask which the actor wore on stage in a play.
10. Douglas Baker, in The Jewel in the Lotus, associates the adrenal glands with the Base Chakra, and the pancreas with the Solar Plexus; in the place of the spleen, he substitutes what is called the Sacral Chakra, which he associates with the gonads.
11. Faber, Birren, Color Psychology and Color Therapy (Secaucus, N.J.: The Citadel Press, 1980).
12. Benoytosh Bhattacharyya, Gem Therapy (Calcutta: Firma K.L. Mukhopadhyay).
13. Clark, p. 106.
14. Ibid.
15. R. Douglas Howat, Elements of Chromotherapy (London: Actinic Press, 1938), in Clark, p. 106.
16. Clark, p. 111.
17. Oscar Brunler, Rays and Radiation Phenomena (Los Angeles: DeVorss & Co., 1948), in Clark, p. 112.
18. Clark, pp. 112-113.
19. Ibid., p. 115.
20. Audrey Kargere, Color and Personality (New York: Occult Research Press) in Clark, p. 116.
21. Clark, pp. 114-115.
22. Bhattacharyya, in Gem Therapy, claims that green is related to bones, flesh, liver, spleen, kidneys and intestines, and that it helps to cure asthma, burnt skin, injuries, ulcers, skin disease, and high blood pressure. If one wants to gain weight, green is a color which is said to help. I put this information in a footnote because some of this material does not conform to the findings of most other authors.
23. Ulcers may be understood as caused by fear, a form of lack of love. Dr. Babbitt is said to have successfully cured ulcers with the color green.
24. Cancer may be understood as caused by cruelty, another form of lack of love, either in this or a previous life.
25. Clark, p. 118.
26. Blue is said, by Faber Birren, to inhibit the healing of wounds.

## Metaphysics and Color Healing

27. Clark, p. 120.
28. Ibid., p. 121.
29. Ibid., p. 127.
30. Ibid., pp. 127-128.
31. Ibid., p. 128.
32. Corinne Heline, Color and Music in the New Age (La Canada, California: New Age Press, 1973), pp. 40-43.
33. R.B. Amber, Color Therapy (Calcutta: Firma K. L. Mukhopadhyay, 1964).
34. R.B. Amber lists eight steps involving music and white lights but they are too lengthy to include here. See his book or an offprint entitled "Your Weight Needs Color," taken from the book.
35. I should like to extend special thanks to my first metaphysical and spiritual teacher, Sri Terriji (Cooley) Hoffman, of Dallas, Texas, for introducing me, some years ago, to color and gem healing.

John F. Miller, III is Associate Professor of Philosophy, North Texas State University, Denton, Texas.

BEYOND THE JUNK FOOD CONNECTION:

THE INTERNAL REVOLUTION

By James Ciulla, M.D.

---

**Abstract:** The author defends and develops the concept of holistic medicine which he interprets as concern with diet, spiritual aspiration, meditation, and exercise.

---

I am speaking today not only to enlighten you about the extensive effects of sugar and other refined carbohydrate intake in man, but to inspire within you a desire to eliminate such items from your diet permanently. By doing so, you would also eliminate the intake of many of the chemicals put into processed foods. If you would add to that regular periods of meditation, you will initiate a true internal revolution. I will give you the reasons for my conclusions in an academic framework, but interwoven throughout is emotion generated by the hard path of experience. In spite of being a physician, I remained an undiagnosed hypoglycemic - that is a sufferer of recurrent low-blood sugar episodes - for 24 years of my life and therefore speak with solid personal knowledge. The sad fact that I intend to hit home with is that the majority of Americans have sugar related problems, or what could be labeled Glucose Metabolism Dysfunction. Glucose is our main physical fuel; it is our Blood sugar.

During the past year I decided to see if the medical and nutritional references about hypoglycemia were true. They state that 25% to 80% of Americans have low blood sugar reactions. The lower percentages came from more orthodox sources, whereas the higher figures are found by holistically oriented researchers. The literature is very extensive but I am a natural born skeptic, as I expect you are also. I simply ordered properly done six hour Glucose Tolerance Tests on 30 consecutive patients. Only 2 patients had normal curves! Three (10%) had diabetes; and two of these were undiagnosed diabetics, 25 out of the 30 had various stages of hypoglycemia, that is 83 1/3% in my sample. I do not intend to suggest that this high percentage is accurate, but I will confirm that a large percentage of America has to deal with this problem.

I was originally asked to present a paper on the mental and spiritual effects of refined carbohydrate intake to this Academy, but this can not be done properly unless the physical effects are included. This is what the Holistic approach to life and health is all about. The New Testament states adequately, but not extensively, that man has two bodies. We have a spiritual body and a physical body. This spiritual

body, that intrigues us all here, is something that has been known about for as long as history was recorded. The study of out-of-body experiences, aura photography, and Psi has the potential to expose this fact to the masses and many so-called rational scientists. Western science is almost totally physically based, however, and this ancient knowledge was almost completely buried by the mumbo-jumbo of our limited physical laws. Now the great advancement in parapsychological research is broadening understanding of the spiritual aspects of life. But, we must not let the pendulum swing all the way in the other direction, or else we will be committing the same error that material science did. Man is a synthesis of body, mind, and spirit and, therefore, the study of man must be holistic, taking the physical, mental, and spiritual aspects into consideration. Before doing this I will encourage your interest with some information from unusual but authoritative sources.

A paraphrase of Edgar Cayce's most influential and repeated statement is that "SPIRIT IS THE LIFE, AND MIND, OR THOUGHT IS THE BUILDER." But a less frequent quote is more pertinent to our topic: "We are physically and mentally what we eat and what we think." To add a minor correction here, it should state "what we assimilate from what we eat." This is important when considering trace mineral and vitamin balance, and chemical intake. It is also important in understanding Cayce's recommendation to "spiritualize" meat intake and the so-called "vibrations" we take in with foods. In case 816-5 he was asked about the harmful effects of tea and coffee. He said "no one can use them without affecting the body." For case 416-17, he said, "do not take any carbonated drinks of any nature."

The Seth productions by Jane Roberts most frequently communicates to us that "you create your own reality. There is no other rule. Knowing this is the secret of creativity." Seth stated that "he" is "more interested in what you are thinking, than what you had for breakfast." But, if you have a blood sugar metabolism problem, as many do, then what you ate for breakfast, or any other time, may affect your emotions and your thinking, which I will cover later on. Even so, Seth does state that "vitamins, better food and medical attention may temporarily rejuvenate the body, but unless you change your beliefs it will quickly become swamped again by your feelings of depression." This reveals danger in spiritual or faith healing directed only at the symptoms rather than the causes, just as in medicines directed at, or only able to eliminate, symptoms.

I think the greatest pearl to holistic health from Seth is the idea that a synthesis of thought, emotion, imaginations and beliefs are the raw material which our spirit uses to create our experience. This is of critical import when understanding the physical, emotional, and mental effects of refined carbohydrate intake. It also is a more comprehensive addition to

the Bible's statement: "As man thinketh in his heart, so is he" or the parallel translation, "As man believeth in his heart, so is he." Of course it is the core belief or teaching of not only Christianity, but of all the world's one-God religions, throughout history. Positive creates positive; and negative creates negative, or evil.

For this convention I expect that this would not be considered an "unusual" source. For the material scientist and orthodox physician, however, any mystically, spiritually, or psychically received information would be more than highly suspicious, even if they claim to be religious. For most of what I see, I hope "religious" isn't anything like being contagious; being spiritual seems to be a superior stance and is very contagious. It spreads.

There is a crisis in our time, but we are also privileged to live in a time when the sciences, religion, philosophy, and the arts are all coming together again. This truly is an exciting era: the New Age; the dawning of the age of Aquarius; the coming of light from the East.

To indicate why I mention Art, consider part of the popular song sung by, of all people, "The Fifth Dimension."

"Harmony and understanding...  
Sympathy and trust abounding...  
Love across the joint divisions,  
Golden living dreams and visions,  
Mystic crystal revelations,  
And the Mind's true liberation, Aquarius."

If the mind is where it's at, then we are all obliged to consider the factors affecting our minds. Our food is a factor, as is the air we breathe, the water we drink, the society and times we live in and the company we keep. These affect our thoughts, as our minds change or evolve in the "sea of change."

To further ignite the spark of change within you, I will do some quoting from Sathya Sai Baba. For those few not familiar with Sathya Sai and the Hindu concept of Avatar, or god-consciousness incarnate, I hasten to suggest your immediate investigation of his life, actions, and discourses, and their relationship to the ensuing Second Coming. We can find no higher living authority to refer to than this source of what the Bible calls "the word." Sathya means "truth" and Sai means "one who is resting on truth." Thus I am quoting someone named "Truth who is resting on truth." After that I'll just quote plain old medical authorities, a senator, Albert Einstein and, myself, who is just the authority of my own body.

"Whenever strife, discord and disharmony overwhelm the world, God incarnates in human form to show mankind the way to love, harmony, and peace. . ." As an aside of my own, isn't this what Christ consciousness is all about?

"The realization of the indwelling god as the motivator of life is the task for which Avatars come in human form. Therefore, in my present Avatar, I have come armed with the fullness of the power of the formless god to correct mankind, raise human consciousness and put people back on the right path of truth, righteousness, peace and love to divinity."

What does Sathya Sai have to say about our bodies and our food? The following is from his "Divine Discourses":

"The body is the vehicle which you have to use for attaining the state of bliss and so it has to be kept safe and strong for that high purpose. . . Eat well so that your physical facilities might grow and the good physique will in turn develop your intelligence more fully. . . By regulating your diet and avoiding certain bad habits you can preserve health. Moderate food, and food of Sathwic or pure type, will promote mental poise and also physical happiness."

"Bodily health is important for ill-health affects mental poise and concentration. When the body is fit, mental functions too, run smooth. When the body suffers, the mind too, gets unsettled. So, this raft called body which is the only means of getting across the sea of 'samsar' or change has to be kept in good trim."

"Through dieting alone, birds and beasts set their health aright! But man lives on tablets and pills and injections, after venturing into forbidden realms, so far as eating and drinking are concerned."

And lastly,

"the quality of the food is determined by the vibrations that it is charged with, through the thought processes of the persons who handle it, prepare it, and serve it. The 17th chapter of the Gita clearly defines the nature and tastes of the three types of 'food' eaten by man, the food that promotes love, virtue, strength, happiness, and cordiality is Sathwic (or pure); that which inflames, arouses, intoxicates and heightens hunger and thirst is Rajasic (or active); that which depresses, disrupts, and causes disease is Thamasic (or inert). The company in which food is consumed, the place, the vessels in which it is cooked, the emotions that agitate the mind of the person who cooks it and serves it - all these have subtle influences on the nature and emotions of the person who takes the final products in! It is because the sages of India realized this that they laid

down many do's and don'ts for the process of eating as for the different stages of spiritual progresses."

Let us now descend from the spiritual heights, down into the mundane world of basic American nutrition and medical science. What exactly is Glucose Metabolism Dysfunction (GMD), why is it so common and serious, how does it injure us physically and mentally, and how would this affect our spiritual progress?

The term Glucose Metabolism Dysfunction was coined by Harold Harper, M.D., who is the co-author of "You Can Beat the Killer Diseases." The term includes all three progressive phases of blood sugar problems. The last or end stage is called Dysinsulinemia or pre-diabetic hypoglycemia. The first stage is Functional or Reactive Hypoglycemia. According to the much more extensive studies of many other physicians and nutritionists over the last 60 years, the majority of the members of this Academy probably have this disease, unless you are eating a natural foods diet.

These first two stages of low blood sugar spells, and pre-diabetic hypoglycemia make up the most commonly undiagnosed or misdiagnosed symptomatic disease in the United States and many other parts of the industrialized world. I will lump both together under the term Hypoglycemia. Hypoglycemia is not a benign disease, and is not self-limited, as our orthodox traditional medicine texts suggest. It is a chronic and progressive disorder which fluctuates in its severity depending on dietary factors, heredity, chemical intake, life style and various forms and reactions to stress, emotions, and thinking. Yes, our thoughts are crucial in the genesis and progression of our dis-eases, but the dietary factors are also important, once again indicating the value of the holistic approach in science.

It is not just the quantity of sugar ingested, but all other refined and processed carbohydrates such as white flour, white rice and other grain products that have their life forces and balance destroyed. The refining of cane and beet sugars strips them of a majority of their vitamins, minerals and enzymes, and in the case of grains also removes the fiber or bran so critical to good physical health. Wheat, the staff of life, is a good example to use. The bran containing most of wheat's B vitamins and fiber are lost. Then the wheat germ containing the vitamin E and protein is removed. To add injury to insult, the wheat flour is bleached removing many of its minerals. It is then "enriched" with a few B vitamins and iron. William Dufty in his excellent and lively book "Sugar Blues" states that this type of enrichment is analogous to Dracula sucking out most of your blood and then giving you a B12 shot.

But sugar is the classic example. It is so ultrarefined through crystallization that for all intents and purposes it is

equivalent to a drug. Nothing is put back in. Emotions will flare at the discovery of cocaine crystals in your child's dresser drawer, knowing of the clear and present danger it represents. But how many think twice about that bowl of sugar crystals that causes its damage insidiously, yet progressively, over the course of a shortened and disharmonized life time? Sugar is added to the vast majority of processed foods. According to the Harvard Medical Letter, the average yearly intake of sugar in 1979 was 125 lbs. per American! It is interesting to note that the rate of rise of arteriosclerosis and diabetes has exactly paralleled that of sugar consumption.

Eating of sugar and other refined carbohydrates is not the only dietary factor to consider when studying blood sugar problems, however. The adequacy of other nutrients such as Vitamins B3, B5, B6, inositol and choline, and the minerals zinc, chromium, selenium, manganese and magnesium, and vitamin C are all important in blood sugar control. The metabolism of carbohydrates and the detoxification of the chemicals added to processed foods requires and consumes vitamins and minerals, and so these foods will act as anti-nutrients by using up internal supplies. Using only natural and unprocessed foods will not only help satisfy nutritional requirements, but will also help reestablish a normal bacterial flora in the intestines. The use of refined carbohydrates and intermittent antibiotic treatment encourages the establishment of purifying bacteria and delayed transit time in the intestines. They will not only produce toxins and gases there, but will also rob us of important vitamins and minerals to support their own growth. Thus, natural foods will help create a revolutionary change in the "state" of your gastro-intestinal tract.

Why does hypoglycemia so frequently go misdiagnosed or undiagnosed? The patient's complaints sound like so many other things that the physician may conclude that a specialist should be seen, or more frequently, that the only thing needed may be a tranquilizer for the nervousness or depression, a stimulant for the fatigue or other symptom relieving drugs for the particular complaints the patient has. Hypochondriasis may even be suspected. The complex of low blood sugar symptoms that could occur is very broad, and I must admit that when I started studying this disease seriously, I found it hard to believe that the problem could be so varied in its manifestations. My interest was spurred on after diagnosing myself about two years ago during one of my many so-called "anxiety attacks." My blood sugar was 50 at the time, which is hypoglycemia to even orthodox physicians. So after suffering with many hypoglycemic symptoms for nearly 24 years, and being misdiagnosed by various medical specialists, including myself, I found out my nerves were OK, but my blood sugar control wasn't. I knew my immune system wasn't.

In researching this disease, I was shocked to discover that the first article published on hypoglycemia was in 1924 in the Journal of the American Medical Association, by Seale Harris, M.D. He had noticed that some patients had symptoms

similar to those experiencing insulin overdoses or reactions. The frequency of those symptoms in his diagnosed hypoglycemic patients is still fairly accurate today.

The central nervous system does not store glucose but consumes, by weight, more than any other part of the body. The brain, therefore is most susceptible to hypoglycemia. Dr. Lendon Smith likes to joke around a lot and tells the story of poor Johnny. After eating a bowl of Sugar Frosted Flakes and a cup of hot chocolate, he rushes off to school. An hour later when the teacher asks a question, he merely replies, "Huh?" What happened? As his blood sugar drops, the higher functions of his brain are inhibited; the teacher was talking to a spinal cord! Spinal cords don't perform very well in school, nor do they behave well, nor do they advance much spiritually. They may kneel in the aisle, but their minds are in the gutter.

Alcoholism is the fourth most common serious disease plaguing the U.S., and it seems to have a strong correlation to blood sugar control. Abraham Hoffer, M.D. states that 100% of alcoholics he tested have hypoglycemia. His opinion was that it is a result of the alcohol abuse. Alcohol is a "refined" carbohydrate. However, a recent test on rats given a typical "teenage" junk food diet to eat showed that 80% of the rats began to prefer to drink a dilute mixture of alcohol, instead of plain water. After 16 weeks on the junk food, they were consuming the equivalent, by weight, of a quart of whiskey per day! Alcoholics Anonymous has known for a long time that their members frequently crave sweets. Think about that. Which comes first, the chicken or the egg?

Being a former pediatrician I'll raise another question. What about child abuse? We know its frequent connection with drinking problems, but nowhere have I found statistics on hypoglycemia in these parents. I have a few hypoglycemic patients that were worried about their bad moods and fits of anger directed at their children. They are now relatively symptom free and family life is much happier. It only took a few weeks. It's not unusual for a family member to describe the patient as being a "different person." America, more than any other country, suffers from this scourge of modern times. This is an area ripe for research, and I encourage your interest.

Hypoglycemics often feel better temporarily after eating sweets, flour products, drinking caffeine containing beverages and alcohol, or smoking (tobacco can contain up to 20% sugar). Caffeine elevates blood sugar and large numbers of Americans are suffering from caffeinism - including many young children through their intake of a host of caffeine containing sodas. Hypoglycemia can often account for the difficulty in treating obesity, smoking, and drinking problems; and may help create them.

Many schizophrenic patients have been discovered by Orthomolecular psychiatrists to have low blood sugar reactions. Other practitioners are also discovering this. Dr. R.O. Brennan, former president of the American College of General Practitioners in Osteopathic Medicine and Surgery, tested many schizophrenics and found that 75% had hypoglycemia. My series did not include any alcoholics or schizophrenics and my percentage was higher, so what seems to be uncovered here is that hypoglycemia may merely aggravate their disease, or may take part in creating it through its widespread symptoms. Several of my patients have told me on their initial visit that they "feel like they are cracking up." 100% of asthmatics ever tested have had hypoglycemia. None had diabetes. If they later developed diabetes their asthma usually disappeared. This will be more understandable when we discuss adrenal gland involvement shortly.

After years of pioneering work on hypoglycemia, Dr. Seale Harris was awarded the AMA distinguished Service Medal in 1949. Later, in 1973, the AMA made an astonishing turnabout and labeled hypoglycemia a "non-disease." So folks, I have discovered that I have experienced for 24 years the symptoms of a "non-disease." So, at last, the Tibetan chant hits home - "this is the world of illusion." The only trouble is that as long as our consciousness is focused here it is also "real." All of a sudden I'm a guest at the Mad Hatter's Tea Party (plenty of sugar added) celebrating a happy, happy non-birthday! In orthodox medicine there is a saying that "any doctor that treats himself, has a fool for a patient." But, being a young Turk and treating myself with a natural foods and no caffeine diet, and by doing fairly regular meditations, I now enjoy "non-symptoms." Will wonders ever cease in the world of the Orthodox, be it in science or religion! To further complicate this "non-process" I then proceeded to discover that my wife who is a Physician's Assistant and a nurse, and should know better also, also has hypoglycemia problems. By looking at my watch I began to confirm that her bad moods, her so-called Latin personality, occurred approximately 15 to 20 minutes after eating any junk food. Her initial angry words and criticisms about me "going crazy diagnosing everybody with hypoglycemia" eventually evolved into a recognition through experimentation, that my diagnosis was accurate. Needless to say she no longer has much of a Latin personality, inspite of the fact that no genes were excised, and no exorcism was performed!

Many cases go undiagnosed because the orthodox world doesn't believe it is common, and I hasten to suggest that the Megabucks of not only the Food Industry, but also the Pharmaceutical Concerns are involved in this lack of information. After all, who would support research that would prove that their product is either harmful, or in the case of many drugs, often unnecessary, if not detrimental! I have never met a patient who was deficient in Valium, but I know a lot who can't stabilize their blood sugar well.

Even if a physician orders a tolerance test, it is frequently misinterpreted as "normal" because of a lack of knowledge. The standard medical journals hardly ever emphasize this problem. The low normal for blood glucose was at one time considered to be 40 mg%. Later on 50 mg% was used, and now 60 mg% is most frequently used. The cases I presented use 72 mg% as low normal, but Harvey Ross, M.D., former president of the Academy of Orthomolecular Psychiatry and many others, considers 80 mg% as the low normal. The most important issue, however, is not numbers but symptoms. Most physicians and laboratories do not consider symptoms nor their timing. A hypoglycemic reaction may frequently occur in between scheduled blood drawing times, and therefore would be completely missed. If the physician gets all "normal" values, is unaware of symptoms having occurred, or does not correctly interpret rapid changes in glucose levels, he may tell the patient the test was "within normal limits." An even worse error would be to treat a dys-insulinemic as a diabetic with hypoglycemic agents such as a Diabinese or Orinase by mouth or insulin parenterally. If this is done the treatment will aggravate the disease. I have many patients whose doctors ordered a GTT and were told they "passed" only to later report to me a myriad of hypoglycemic symptoms during the test.

Stubbornness and professionalism are also factors in suppressing accurate knowledge of this problem. To orthodox medicine anything said by Nature oriented healers, such as nutritionists, naturopaths, chiropractors, oriental healers, or even holistic MDs is considered quackery and therefore should not only be ignored, but actively opposed. Mainline medical journals, financially dependent on the Drug Industry ads and much of their sponsored research are trusted and believed to contain the "state of the art" opinions and "treatments of choice." Is it any wonder that we have too many drugs being used? They are most usually the treatment of choice, if surgery is not indicated.

Now that we have some understanding of why this disease goes undiagnosed, let us investigate why it is so common. The reason is simple. The total amounts of refined carbohydrates consumed is very large and has been increasing steadily throughout this century. For many people it is 50% or more of their diet. These so-called foods are devoid of practically everything that Nature put in to make them balanced and properly digestible. At this point, I must add that for anyone to state that we know everything we need to know about human nutrition would be the height of idiocy. The existence of a spiritual dimension, as you know, adds great complexity to all issues, to say the least. Besides the things we already know about that are removed from many of our foods, there are probably other vitamins and essential factors that we have yet to discover. Those so-called "vibrations" come to mind also, but what about the more mundane minerals? Even our natural foods are deficient in certain minerals, because acid treated fertilizers are leaching them out of the earth and agri-business is over-utilizing our

soils. Even the Bible says that the land should lie fallow every seventh year, and that we should eat plenty of fruits, nuts, and vegetables. But, that's not "scientific."

The body does not handle these refined carbohydrates as it does natural foods. Their absorption is very rapid and causes a large amount of insulin to be secreted by the pancreas as it over-reacts to this load. Refined carbohydrates are very rapidly metabolized to glucose and when absorption is complete, an excess of insulin will be circulating in the blood stream. The patient's blood sugar then falls quickly and begins to go below normal, causing many symptoms if it goes low enough. The hypoglycemic state is reacted to as a physiological emergency, and the body brings various mechanisms into play to raise the glucose level. Almost every metabolic function is dependent on the energy generated by glucose, but the brain consumes the most. Insulin is the body's only known agent to lower blood sugar, but there are several to raise blood sugar. This physiological fact alone should enlighten us as to the extreme importance of stabilizing glucose and preventing hypoglycemic reactions. This emergency is handled by the adrenal glands, the liver, the pancreas and intestines, the thyroid gland and the pituitary gland. But, before their effect is made the person may experience a "craving" and ingest more junk good.

The adrenal medulla will release adrenalin (epinephrine) and norepinephrine. These are catecholamines and will raise blood sugar levels as in the "fight or flight" response. The adrenal cortex will secrete corticosteroids, of which cortisol is one, and these will also elevate blood glucose. The pituitary will release growth hormone, and the pancreas and intestine secretes glucagon. Both these hormones also raise blood sugar. The slide does not indicate that the liver will also convert glycogen (or storage sugar) to glucose. The thyroid secretes thyroxine which also can elevate glucose levels. The pituitary is further taxed by having to secrete thyroid stimulating hormone (TSH) and adrenocorticotrophic hormone (ACTH).

These reactions occur repeatedly and unnecessarily simply because the patient has eaten "junk" food. The results can be and are catastrophic over a period of time. Eventually a metabolic habit problem can be created. This was pointed out by Alan Nittler, M.D., who is one of the leading researchers of hypoglycemia. In certain individuals this pattern becomes so sensitive that later on more natural foods, and even emotional stress commonly induce the hypoglycemic reaction. As a result of this recurring strain on the pancreas, liver, adrenal, thyroid, and pituitary glands, various disease complexes are created or worsened to various degrees.

The most obvious is exhaustion of the pancreas and the initiation of diabetes and all its heartaches, and

arteriosclerosis. As with all diseases, however, other factors are involved, such as stress levels, heredity, vitamin and mineral sufficiency, perhaps intercurrent infection, and all the as yet unknown mental and spiritual factors. For many of us, though, the belief in the "germ theory of disease" is over. We are experiencing the early onset and spread of chronic, debilitative, and fatal diseases such as diabetes, hypertension, arthritis, allergies, arteriosclerosis with its early senility, cardiovascular accidents, myocardial infarctions, and the most feared of all, Cancer. Human nature is the best synthesizer of Interferon and other neutralizing forces. We must look for the cause of the causes in body, mind, and spirit.

If you have followed what I said about all these reactions, you can easily see that these glands could get depleted or fatigued to various degrees. The adrenal gland produces some 32 substances, and if it gets exhausted you're in for lots of trouble. Just think of all the diseases that orthodox or pharmaceutical medicine uses steroids to treat. Arthritis, allergies, the various autoimmune diseases like lupus, inflammations, severe infections and some cases of migraine or seizures. To top it off, many cancer patients are also placed on steroids. I am not saying that Glucose Metabolism Dysfunction causes these diseases, but it is probably a factor, both physically and mentally. On a spiritual level, the patient must know what he is creating, and also choose to ignore the alarms ringing out in the physical organism. The guidance and precognition of our nightly spiritual excursions, the raw material for our dreams, must make us aware of where we are headed. The holistic approach attempts to correct many of these factors through life-style changes, counseling and vitamin and mineral supplementation. It is no surprise lately to see what orthodoxy labels "spontaneous remissions." In arteriosclerosis we find that eliminating refined carbohydrates and increasing fiber intake lowers serum triglyceride and cholesterol levels very nicely. The liver, as you may know, is the main site for cholesterol metabolism. There is evidence that recurrent hypoglycemia increases the rate of cholesterol deposition in the arteries, and that sugar intake depletes calcium from the bones. Exercise is good for almost everybody. It beats nitroglycerine, vasodilators, diuretics, digitalis, tranquilizers, and steroids. Nature has all the solutions we need at hand, and all we have to do is attune to it. Anything that affects our blood sugar control negatively should be avoided. This not only includes all junk food, but also caffeine and tobacco which raise blood sugar, and alcohol and marijuana which raise, then depress, glucose levels.

How does all this affect our spiritual progress? We all are realizing, I hope, that the mind and thought with emotion is the key factor. And, although we know the mind will not be found by any physiological studies, only parapsychological

study, we also know that what affects the body and the brain influences what goes on in our minds. At least that is the way it seems in this "world of illusion." Since our thoughts emotions, imaginations, and beliefs together are the final fuel or prayer that our spirit uses to create the reality we experience, then anything that disharmonizes this process must be considered detrimental. Our entire output, 24 hours a day, is the totality of our prayer. We must guide it, and be guided by the one Soul that is all of humanity.

Although I have quoted the Bible, Sri Sathya Sai Baba, Edgar Cayce, Seth and various physicians, I left out the Senator I said I would quote, This is from George McGovern's forward to the Senate Select Committee Report on Nutrition and Health:

"And millions of Americans are failing to realize their full potential because they do not have a proper diet. A recent study estimates that billions of dollars in economic benefits (to say nothing of spiritual benefits) are lost nationally each year because of improper nutrition."

In these days of crisis in society, including the economy, we need to capitalize on these savings available by preventing or ameliorating diet and stress caused dis-eases, of all kinds.

The improper nutrition discussed today is the intake of "empty", "malignant", or "anti-nutritional" calories, and how the hypoglycemic reactions produce the suffering of a myriad of symptoms both physical and mental. And, how the exhaustion of our compensatory mechanism can contribute to or cause other diseases to be suffered. It is this suffering, whether through pain, emotional despair, or philosophical cynicism that I believe is the critical factor. After all, death is no problem, it's what we do in and with life, and our creative powers that counts. Albert Einstein was once asked what is the most important question facing mankind. His response was "to determine if the universe was friendly or not." This is a profound statement. Dis-ease of all kinds affect our attitudes and beliefs, and vice versa. If sufferers interpret Nature, God, and the Universe as unfriendly and "out to get them", they will react accordingly. They may develop the Type A personality so popularly discussed, or as Hans Selye, one of the fathers of scientific psychosomatic medicine, would say, they will have more catatoxic (or destructive) thoughts, rather than syntoxic (or constructive) thinking. Their Pilgrim's Progress will lead them astray and thereby help deflect the mass human spiritual progress. They will be less able to attune to "the light that lighteth every man that cometh into the world."

The rules of the game in Nature are fixed, and all scriptures say we have to play by the rules. After all, the "body

is the living temple" of the soul or God.

So what is to be done? Cayce was frequently asked that question. His reply was simple, "begin where you are, do what is at hand." Let us move beyond the junk food connection towards greater physical, mental, and spiritual health. By adding the important discipline of meditation into your life, in addition to prayer, a bloodless, priceless and love filled revolution could ensue internally and externally.

Life is a Challenge; meet it  
Life is love; share it.  
Life is a Dream; realize it.  
Life is a Game; play it.

1. All sources of Edgar Cayce's readings.
2. Roberts, Jane, The Nature of Personal Reality, A Seth Book, Bantam, 1974.
3. Sathya Sai Baba, Voice of the Avatar, Divine Discourses Part 1, Sri Sathya Sai Books and Publications, 1980, available from S.A.I. Foundation, 7911 Willoughby Ave., Los Angeles, CA 90046.
4. Brennan, R.O., Nutrigenetics, Signet, 1977.
5. Abrahamson, E.M., and Pezet, A.W., Body, Mind and Sugar.
6. Harper, H.W., and Culbert, M., You Can Beat The Killer Diseases Arlington House, 1977.
7. Davis, Adelle, Let's Get Well, chapter 9 on diabetes, Harcourt, Brace & World, 1965.
8. Airola, Paavo, Hypoglycemia, Health Plus, P.O. Box 22001, Phoenix, AZ
9. Cheraskin E., and Ringsdorf, Psychodietetics, Bantam, 1974.
10. Ross, H., and Saunders, J., Hypoglycemia: The Disease Your Doctor Won't Treat, Pinnacle, 1980.
11. Pelletier, Kenneth, Holistic Medicine - From Stress to Optimum Health, Dell, 1979.
12. Selye, Hans, Stress Without Distress, Signet, 1974.
13. U.S. Select Committee on Nutrition, U.S. Dietary Goals, 1977.
14. Moss, Thelma, The Body Electric, J.P. Tarcher, 1979.
15. Dufty, William, Sugar Blues, Chilton, 1975.
16. Williams, R.H., Textbook of Endocrinology, Chapter 10, W.B. Saunders, 1974.

James Ciulla, M.D. practices holistic medicine in Paris, Ill.

## OBSTACLES TO THE HOLISTIC CONDUCT OF CHRISTIAN PARAPSYCHOLOGY

By Leslie Price

---

**Abstract:** A genuinely holistic Christian parapsychology requires that there should be greater effort and participation by the main Christian traditions besides liberal Protestantism. First is the Roman Catholic tradition where the Bollandist study of the saints sets an important example, and much can be learnt from the attempt to understand charismatic events. There should be a collaborative international effort to elucidate apparitions reported of Mary, and links fostered with German-speaking researchers. There will be tensions between freedom of research on such matters as reincarnation and traditional authority. The second major tradition, the Eastern Orthodox, offers a distinctive perspective on Christian mystical phenomena that emphasizes Transfiguration. Christian parapsychology may be able to help understanding of the Last Supper, if this has psychic aspects as remembered today.

---

Christian parapsychology may be defined as the study of psychic phenomena reported in the Christian tradition; and the assessment, from a Christian standpoint, of any aspect of the paranormal. It is an interdenominational enterprise, with major contributions from adherents of other religions, and from non-believers. This paper seeks to identify obstacles to a thorough sympathetic and impartial treatment of issues in this area, that does justice to the multifaceted material. Insofar as Christian parapsychology is part of the wider discipline of the parapsychology of religion, it shares in some of the general problems of the latter, but has special difficulties of its own (Price 1980).

There are about 4½ billion people on earth, of whom about 2½ billion are members of the main religions, including Christianity (1 bn), Hinduism (480m) Islam (590m) Buddhism (250m), Confucianism (150m) Shinto, (60m) Taoism, (30m) and Judaism (14m); the ancient and influential Zoroastrianism has only about 1km. Of the billion Christians, about 580m are in communion with Rome, and 350m are Protestants, though that includes 45m Episcopalians in communion with Canterbury, some of whom don't like to be thought of as protestants! All religious statistics are difficult; some churches count members from birth, others from adulthood; in the Far East one may belong to more than one religion; in some countries it is not advisable to belong to a religion other than the dominant one, or to any religion at all. The Eastern Orthodox, for example, who are the second main Christian group, are variously numbered at 75m by Britannica and by Collier's at 90m, with half in the Soviet Union.

I have quoted these figures because there is, I suggest, a grave imbalance in Christian parapsychology between church strength worldwide and the preoccupations and personnel of religious psychical

research. This is even more apparent when one takes a historical perspective. Psychical research is predominantly a Protestant enterprise, and a liberal Protestant one at that. The role of Episcopalians is particularly disproportionate; in my own country, England, Anglicans (Episcopalians) occupy all the board positions of the Churches Fellowship. Among Protestants, conservatives - Lutherans, Reformed, Evangelicals, Pentecostalists - are under-represented. But the most obvious absence is of the main Christian communions, the Romans and the Eastern Orthodox. Of the R.C. tradition in psychical research, much is said below, but it remains small in relation to the size in space and time of the Roman Communion.

Now we know the general reasons for this, and Dr. Cerullo's stimulating study of the origin of the S.P.R. discloses much more. Psychical research requires the rise of an analytical consciousness and the decline of fear of the supernatural. Societies in which liberal Protestantism was strong were the environment conducive to this. The Roman Church and conservative Protestantism remain too aware of the dangers of unregulated psychism to be fully at home in psychical research, although the Romans do have much intellectual power which can be deployed in certain permissible ways in the scrutiny of an immense mystical heritage. The Eastern Orthodox also have a vital spiritual heritage - of which more follows - but analytical tools are not well developed among them, and are even more feared. Nor are these reservations of most Christians groundless. Some psychical researchers do run aground, and reason has run amok in the Western church.

This Academy, too, has always been aware of the need to bring in different viewpoints. One may see this by perusing the proceedings of the first conferences (published as a special issue of "Spiritual Frontiers", 1974). A Catholic voice (Glendon 1978; Shackle 1979; Haynes 1979, 1981) has been heard in Academy publications, and there has been much discussion of one predominantly Catholic case - the Shroud of Turin (Tribbe 1978). (Although the Shroud is mainly a Catholic matter, non - Catholic researchers are of course involved in its study - such as Bishop John Robinson of Cambridge, England - and its earlier history may take us into Byzantine relic country. It is not without interest that the most distinguished scholar at CFPSS annual conference in England, Mr. George Every, a Catholic convert from Anglicanism, is cautious about the Shroud; he is a specialist in Byzantine history!)

Rhea White has lately shown how much material there is for study by parapsychologists in one major Catholic source, Butler's Lives of the Saints. (White 1981). The editing of the Acta Sanctorum that were often the foundation for Butler has been in progress since the 17th C. by the Jesuits, beginning with John Bollandus and with saints commemorated in January. After 68 volumes, the Bollandists have reached 10 November, and they also publish a periodical Analecta Bollandiana, and a monograph series. Since the death of Herbert Thurston S.J. in 1939, this treasure trove has been largely unexplored by Christian parapsychologists (Van Omneslaegle, 1981). The expertise of the

## Obstacles to the Holistic Conduct of Christian Parapsychology

Bollandists, the methods of analysis they have refined, the patterns they have discerned in their sources have, however, much to teach us.

A recent but pertinent literature has emerged following the spread of the charismatic renewal to American Catholicism in 1967. Although there have been important non-Catholic inputs to the debate, great interest attaches to the attempts by RCs to relate pentecostal phenomena, experiences and theology to traditional Catholic spirituality. (O'Connor 1974). The antipsychic antagonism of most pentecostals should not in turn blind us to the great relevance of their finer work. All of us know the massive share of Morton Kelsey in relating these oft conflicting areas in a way much in the spirit of this conference. The re-establishment of a reasonable healing ministry in the Roman church, which owes so much to Francis MacNutt and other Pentecostalists, is one of the remarkable spiritual advances of our time. And as the charismatic renewal matures, it gives us an invaluable insight into many related data. It is instructive, for example, to read MacNutt (1977) on "Resting in the Spirit", with his wide awareness of western church mysticism, and then to turn to the main essay in Kelsey (1978) on "Slaying in the Spirit: the place of trance and ecstasy in Christian experience" which is not afraid to cite non-Christian parallels.

There is another problem area which Christian parapsychology owes it to the Church to tackle, in collaboration with theologians and other specialists. Devotion to Mary is prominent in the Roman and Orthodox churches, and this has been fed by reports of apparitions. Some of these receive qualified recognition from Rome; others have either been condemned or treated critically. Thurston (1934) published a collection of his papers about some apparitions which he doubted. In 1951 Cardinal Ottaviani warned against the credulous acceptance of Marian apparitions. I am not sympathetic to such cases, but a Christian Spiritualist friend has reminded me that Mary has just as much right to appear to those who can see her as any other person; it need not always be mistaken identity, fraud, hysteria, demonic personation, or a humanoid. Bernadette of Lourdes, who was addressed by the Lady whom she saw in French dialect, appears to have been a good person, although even overpowering sanctity may be compatible with a mistaken interpretation of events. Vincent and Edith Turner observe:

"...a considerable populist literature has developed from apocalyptic Marianism. Seldom dealt with by theologians and intellectuals, this literature is highly influential among segments of the Catholic laity all over the world. The "Messages" of La Salette, Pontmain, Beauraing, and other places of pilgrimage recognized by the Vatican are not the worst with regard to prophecies and admonitions. The messages accompanying the alleged visions at Garabandal in Spain, the grotto of Ulzio in Italy (near the French border), Palmar de Troya in Spain (near Seville), and many other places in France, Portugal, Venezuela, and elsewhere, are colorful

and violent to an extreme, accompanied by quite ferocious denunciations of the Aggiornamento and other recent developments in the Catholic Church. These "messages", particularly marked since the Second World War, are reminiscent of the doomsday writings of the Jehovah's Witnesses and other millenarian movements; they are published and discussed weekly in such periodicals and reviews as Michael in Rougmont, Quebec, Canada and Maria Messajera in Spain (Zaragoza)." (Turner 1978.)

But Marian apparitions are not just postindustrial. In his recent study of Spanish cases, William A. Christian, Jr. writes:

"It was during a long stay in Garabandal in 1968 that my curiosity about apparitions deepened. I learned that the phenomenon is not limited to Spain in modern times. There have been hundreds of such episodes throughout Europe (particularly in Italy) since 1930. Furthermore this kind of public lay vision is attested by documents for at least six centuries in the West. I have studied about one hundred cases of Spanish apparitions from 1399 to the present. My sources are notarized investigations, largely made by Church and village authorities, still extant in manuscript form in parish, diocesan or national archives; published versions of these investigations; and for apparitions of the twentieth century, newspaper accounts and the direct testimony of seers or witnesses. I have visited most of the villages discussed in the study and have been present at a number of contemporary visions."

(Christian 1981)

We should engage in a collaborative international effort to collate and assess these Marian apparitions. The status of Mary is of ecumenical significance, and the Church and science need to discover what lies behind such experiences. Language will be an obstacle. The most recent general account is in French (Billet, 1976). The standard work on religious apparitions appears to be in Spanish (Staehlin 1954). The most sensational case of our time was at Zeitun, Cairo, 1968, but the nearest exuberant elaboration of Marian appearances to the States is perhaps in Mexico, notably Guadalupe, whose background in Aztec culture and in Dark Age European folklore is extensively reviewed by Turner (1978). In view of my comment (Price 1980) about the new common suggestion of a relation between ufos and Fatima etc, (p. 159) I am happy that the Society for Psychical Research in London has received a comparative study which it financed, carried out by Manfred Cassirer, which compares reports of "ordinary" apparitions with reports of humanoids linked with ufos. Significant points of resemblance have been found. Would researchers interested in the parapsychology of Marian apparitions please write to me if they wish to exchange news of research.

## Obstacles to the Holistic Conduct of Christian Parapsychology

In 1980 I also dwelt on the linguistic difficulty for parapsychology of religion in general. In output quantity, the main Christian parapsychology unit in the world is probably Imago Mundi, based in Innsbruck, Austria, led by the Jesuit professor, Andreas Resch, editor of "Grenzgebiete der Wissenschaft," a German language periodical that resembles the JRPR in some ways. Imago Mundi, as Dr. Osis knows, organizes conferences, and the 7th volume of its Proceedings has 780 pages and nearly 30 contributors (Resch 1981). Something needs urgently to be done about the monitoring and translation of this material, and also to extend the contacts between English speaking and German speaking researchers. Theologians know they cannot be taken seriously professionally unless they can read German and absorb the German literature on their topics. This will come to pass in Christian parapsychology if we take seriously academic content.

Before leaving Catholicism, we must note that here as in some other parts of the Church, there can be tensions between the researcher and the authority of the teaching held as normative (or mandatory) in the church. Joseph Crehan S.J. who has lately died, was a good man to whom we owe a biography of Thurston and the editing of 3 volumes of Thurston's papers which would otherwise be rather inaccessible. Fr. Crehan was an early contributor to "The Christian Parapsychologist." His views on psi were moderate and well-informed, and his knowledge of theology was so encyclopedic that the English hierarchy was sponsor of a Catholic dictionary project of which he was one of the leading lights. He believed that the dead were involved in a proportion of the problem cases to which exorcists were called out. One of his last writings was a Catholic Truth Society pamphlet on reincarnation which begins with some analogous evidence from Catholic Tradition: Anne Cathrine Emmerich, who had visions of Christ's life. But Fr. Crehan does not attempt to summarise the work of Stevenson, an unfortunate oversight even if there is no convenient monograph briefly describing Stevenson's child reincarnation cases. He concludes: "To sum up then; for a Catholic, it should be clear that our faith has no room for theories of reincarnation." (Crehan n.d.)

If this is true then there would be a dilemma for a good Catholic, if he were investigating a case, and were tempted by the evidence to believe that reincarnation was the explanation. The same applies to the charismatic fundamentalist Dennis Bennett, an important Episcopalian pioneer of that renewal in the States writes, jointly with his wife: "There is no place for a belief in reincarnation among Christians. It is totally unbiblical and anti-Christian. The Scripture says; "It is given to all men once to die, and after that the judgment (Heb. 9.27)." (Bennett 1971)

Despite this, the reincarnation question is now on the theological agenda, and the parapsychological evidence is there with it. May I issue two words of caution to the

reincarnationist. Please do not exaggerate the sympathy among the Early Christians for reincarnation. Whatever Jesus meant by his John the Baptist Elijah link, the surviving literature of the early Christians indicates a majority expectation of the end of the world soon, with no time for anyone to reincarnate. Even the openness to pre-existence, which is by no means the same thing as reincarnation, was largely found among the more intellectual Christian philosophers of Alexandria, such as Origen, who were partly following Plato. They were admirable people, but not representative. Secondly, if reincarnation is valid, it is complicated. A good deal of the evidence commonly cited in support of reincarnation is shaky (Wilson 1981), and there is no way in which the conflicting views of the various schools on such matters as, say, the intervals between lives, can be reconciled. A century after Wallace and Darwin, biologists are still elucidating the mechanisms of evolution of the body, with men such as Hoyle and Crick suggesting extraterrestrial involvement. It may easily take a century for the enigmas of the apparent reincarnation evidence to be resolved. The reformulation of Christian doctrine may take longer. It may not mean the loss of belief in the Atonement; there already exist a number of presentations of the Atonement that confidently incorporate reincarnation into the Christian scheme.

Since quoting the Eastern Orthodox as the second main Christian tradition, I have said little about them, but our neglect in Christian parapsychology of the Orthodox has much impoverished us. In 1980, the University of Birmingham 14th Spring Symposium of Byzantine Studies was devoted to "The Byzantine Saint". The proceedings were published in 1981 by the Fellowship of St. Alban and St. Sergius, 52 Ladbroke Road, London W11 2PB. This fellowship promotes understanding between Eastern and Western Christians. St. Alban was by tradition the first Christian martyr in Roman Britain, St. Sergius was a 14th century Russian saint.

Because the Eastern churches are geographically overlapping with the world Jesus trod, they are subtly closer to that world, and their conservatism and the persistence of traditional culture in those lands has brought down to us different perceptions of the Christian phenomenon. The critical attitude to psi is rare in Orthodoxy in the sense of scientifically critical, but it is certainly there as spiritually critical. All organized Christian monasticism, for example, owes much to the Copt Pachomios, (d. 346) who moulded communities of monks in Egypt for the first time. In the Symposium, Chadwick (1981) notes: "Pachomios is a seer who is granted visions, not (he says) of his own will but when the Lord so grants. And some of his visions of things to come predict fearful decline after his departing, penetration of the monasteries by heresies and lax discipline. At the synod of Latopolis (c. 344) serious charges were brought against Pachomios' claim that he could see the demons. Happily the synod included two bishops who had at one time been Pachomian monks and who helped to defend him. Like other holy men, he can discern the hearts and can detect innocence and guilt.

A bishop sends a man accused of theft to Pachomios for judgment. His diacritic power also enables him to diagnose illness. He possesses clairvoyant powers of knowing things happening at a distance....."

Pachomios, I repeat was at the start of Christian monasticism and in the Orthodox tradition, there flourished distinctive mystical emphases of supreme parapsychological interest. Of a desert father, Joseph of Panepho, it is said: "The old man stood up and opened his hands to the heaven; and his fingers became as ten torches of fire, and he said: "If you wish, you can become entirely as fire". This is one of many testimonies cited by Ware (1967) to illustrate Orthodox progress in the Transfiguration of the Body. Today we might murmur something about kundalini, and certainly such parallels are not irrelevant. But the Orthodox had still have - distinctive teachings about the possibilities for transforming human beings in the light of the Transfiguration of Christ, traditionally located on Mount Tabor in Palestine. George A. Maloney S.J., a writer who contributed to the early Academy proceedings, has published a study of one of the beacons of that school, St. Symeon (Maloney 1975). It may be illuminating to compare the flavour of that light mysticism with the teaching on Light in modern esotericism. (e.g. Pixley 1969).

Some of us in the psychic field almost domesticate the Transfiguration, by approximating it to a materialisation seance in which Moses and Elijah build up. The Orthodox stress the awe. Lossky (1957), in the course of a valuable outline of the main Orthodox spiritual tradition, says:

"Most of the Fathers who speak of the Transfiguration witness to the Divine and uncreated nature of the light which appeared to the apostles." Following St. Gregory Palamas he adds" The light seen by the apostles on Mount Tabor is proper to God by his nature; eternal, infinite, existing outside space and time, it appeared in the theophanies of the Old Testament as the glory of God - a terrifying and unbearable apparition to created beings, because foreign and external to human nature as it was before Christ and outside the Church. That is why - according to St. Symeon the New Theologian - Paul on the road to Damascus, not yet having faith in Christ, was blinded and struck down by the apparition of the divine light. Mary Magdalene, on the other hand, according to St. Gregory Palamas, was able to see the light of the Resurrection, which filled the tomb and rendered visible everything which she found there despite the darkness of the night: 'physical day' having not yet illuminated the earth, it was this light which enabled her to see the angels and to talk to them".

We need not accept all the theories of the Eastern Orthodox to see the necessity of their assimilation by Christian parapsychology. The Greek, Russian, Copt, Syriac and other traditions can give us a perspective on Christ that takes us behind the Protestant-Catholic alternative we mostly know.

I hope the Academy can play a vital part in disseminating the Orthodox heritage on the many matters of concern to para-psychologists in the Eastern tradition. Before leaving this topic may I quote a challenging statement by Marco Pallis (1974) "There is no doubt that a Russian liturgy provides the perfect type of Christian participation in the double sense of discipline and freedom - freedom that is spontaneously disciplined and discipline that is free from too set controls. ....here Russians have something precious to teach the West. It is their particular glory to have achieved the perfection of Christian worship....in a sense the Russians can be called the most Christian of Christians today; if in their home country the church has had to pass through the fire, that is where a Christian revival, should it occur, might be expected to start.

The nature and purpose of the liturgy, of the Last Supper of Jesus with his disciples and of the Lord's Supper through the centuries, is one of the main obstacles to Christian unity. Can Christian parapsychology help? Is there something para-psychological about the eucharist? In witnessing and studying the many different interpretations, I find myself sympathising with several points of view. Logically, to remember a final meal, one ought to have a meal oneself, as indeed the early Christians did, for a time. The Last Supper itself was doubtless a Jewish meal, whatever special meaning Jesus gave to it. It is not possible to be certain how the Last Supper fitted into the Jewish calendar. The Evangelists and slight information about the last days of Jesus on earth, Matthew, Mark, and Luke (Synoptics) identify it with the Jewish Passover, but John suggests otherwise, and there are other possibilities.

The Lord's Supper evolved from a meal to a ritual, and it is clear that ritual can have powerful spiritual effects, lifting us to God and releasing healing energy. The different types of Christian eucharists produce, I suspect, different spiritual effects, and play some part in the moulding of the spirituality of the various wings of the Church. It is a long way from the Last Supper to the Russian liturgy just mentioned. The spiritual effectiveness of a eucharist depends not just on what is done but on the spiritual situation of those involved as earthly participants. While it is proper that a Christian church should be orderly in its procedure, I do not believe in the distinction that there is one group in the church (the clergy) who can effectively preside over the Eucharist, while another group (the laity) is ineffective. I do not wish to encourage ad hoc actions by laity in saying this, but it is an insight which I expect to gain ground, and which Christian parapsychology may support. I hope to return to this topic on another occasion, and meanwhile would encourage Christian parapsychologists to consider what might be the psychic effects of such actions as blessing and consecration, sharing food, and acknowledging the participation of angels and archangels, and all the company of heaven.

Obstacles to the Holistic Conduct of Christian Parapsychology

Bibliography

Bennett, Dennis & Rita, "The Holy Spirit and You" London, Coverdale, 1971 p. 39.

Billet, Bernard et al. "Vraies et fausses apparitions dans l'Eglise" Paris, Lethieilleus, 1976

Chadwick, Henry "Pachomios and the Idea of Sanctity" in Hackel (below) p. 11-24.

Christian, William A. "Apparitions in Late Medieval and Renaissance Spain" Princeton, Princeton University Press, 1981, p. 3-4.

Crehan, J. H. "Reincarnation" London, Catholic Truth Society, 38 Eccleston Sq, SW1. (no date; circa 1980).

Duncan, Anthony, D. "The Priesthood of Man" London, Geoffrey Bles, 1973.

Glendon, Lowell "Parapsychology and the Mystical Witness of St. John of the Cross"

Newsletter (now Journal) of the Academy of Religion and Psychical Research (JARPR) Vol 1 No 2 1-10 July 1978.

Hackel, Sergei (ed) "The Byzantine Saint" London, Fellowship of St. Alban and St. Sergius, 1981.

Haynes, Renee "Religion and Psychical Research" JARPR 2 58-9 (April) 1979  
"Faith Healing and Psychic Healing" JARPR 4 22-29 (Jan) 1981  
"Miraculous and Paranormal Healing" JARPR 4 30-37 (Jan) 1981

Israel, Martin "Smouldering Fire, the work of the Holy Spirit" London, Hodder & Stoughton, 1978

Kelsey, Morton "Discernment, a study in ecstasy and evil", New York, Paulist Press, 1978.

Lossky, Vladimir "The Mystical Theology of the Eastern Chruch", London, James Clarke, 1957 p. 222-3.

MacNutt, Francis "The Power to Heal" Notre Dame, Ave Maria Press, 1977.

Maloney, George A. "The Mystic of Fire and Light, St. Symeon the New Theologian" Denville, New Jersey, Dimension Books, 1975.

O'Connor, Edward D., "The Pentecostal Movement in the Catholic Church" Notre Dame, Ave Maria Press, Rev. Ed. 1974, especially Ch 7 "Pentecost and Traditional Spirituality."

Pallis, Marco "The Catholic Church in Crisis" in Jacob Needleman (ed) "The Sword of Gnosis" Baltimore, Penguin, 1974.

Pixley, Olive B. "The Trail, lectures on the technique of revelation" Todding-ton, England, Heliss, 1969.

Price, Leslie "The Parapsychology of Religion; some priorities" JARPR 3 149-60 (July) 1980.

Resch, Andreas (ed) "Fortleben nach dem Tode" Imago Mundi, Band V11 Innsbruck, Resch Verlag, 1981.

Shackle, Emma "The Uniqueness of Christian Mysticism" JARPR 2 68-70 (April) 1979

Staehlin, Carlos Maria "Appariciones" Madrid, Razon y fe, 1954.

Steiner, Rudolf "Christ and the human soul" (E.T.) 3 rd ed. London, 1972 Rudolf Steiner Press.

Thurston, Herbert "Beauraing and other apparitions" London, Burns, Oates & Washbourne, 1934.

Tribbe, Frank C. "The Shroud of Turin - Burial Cloth of Jesus" Newsletter (now Journal) ARPR Vol 1 No 3-1-6

Turner, Vincent and Edith, "Image and Pilgrimage in Christian Culture; Anthropological Perspectives" New York, Columbia University Press, 1978, p. 222.

Van Omneslaeghe, Flor "The Acta Sanctorum and Bollandist Methodology" in Hackel (above) p. 155-163.

Ware, Kallistos Timothy "The Transfiguration of the Body" in A.M. Allchin (ed) "Sacrament and Image", London, Fellowship of St. Alban and St. Sergius, 1967. p. 19.

White, Rhea "Saintly Psi: a study of spontaneous ESP in Saints" JARPR 4 157-167 (July & Oct) 1981.

Wilson, Ian "Mind out of Time", London, Gollancz, 1981.

Leslie Price was founder of "The Christian Parapsychologist" and Editor of that Journal from 1975 to 1980. He was a Council Member of the Society for Psychical Research, London, 1975-80.

## THE HOLISTIC APPROACH TO HEALING:

### TOWARD A SET OF DEFINITIONS

By Frank C. Tribbe

---

**Abstract:** Holism in healing and health has become the most radical and yet the most readily accepted of any innovation in health care during the past 50 years. The concept of holism is possibly flawed, however, because of the narrowness, biases, and lack of unanimity as to what is meant by holism. Many spokesman use holism when they are talking about alternative medicine, spiritual healing, or even fringe occult practices. We need consensus on the underlying principles that should be implicit in the use of holism. Based on personal research the author provides principles: 1. the dominant role of spirit; 2. focus on causes; 3. sensible prophylactic techniques; 4. love; 5. prime responsibility given to the patient. The valid role of traditional allopathic medicine and surgery must be integrated into the whole.

---

Our conference program theme is "Holism in Religion and Psychical Research." We Americans tend to overwork popular catchwords and catch-phrases to the extent that they frequently become meaningless.

In little more than five years, ideas of holism in health, healing, and medicine, have been the most radical and yet the most readily accepted of any innovations in health care during the past fifty years. Acceptance has even extended to the creation of a holistically oriented association for medical doctors. We now have the American Holistic Medical Association, the American Holistic Medical Institute, and the American Holistic Nurses' Association. Yet, every organization, every book and paper, and every event, seems possibly flawed because of the narrowness and biases, and the complete lack of unanimity as to what is meant by holism in the field of health, healing and medicine. Typically, many spokesmen in these areas are using holism when obviously they are only talking about alternative medicine, or perhaps just spiritual healing, or even very fringy occult practices.

Now, I am not quarrelling basically with these efforts to sail under the flag of holism, but I urge that we attempt to formulate, and reach a consensus on, the underlying principles that should be implicit in the use of this umbrella-like term, holism. Based on personal research over a period of several years, which was distilled into a formula or outline that was presented as the frontispiece of a recent Spiritual Frontiers issue (Fall 1980), I will discuss in this paper seven bases that I consider essential in the meaning of this term: (1) the dominant role of spirit; (2) a focus primarily on cause; (3) alternative healing jointly with allopathic medicine; (4) sensible prophylactic techniques; (5) the role of personality,

emotions and family; (6) love; (7) prime responsibility on the individual patient.

Primarily, my quarrel is with organizers, promoters, spokesmen, editors, writers and speakers who seek to cash in on the sudden popularity of the word holism, and I urge we insist that they define their terms and explain the absence (if any) of essential holistic ingredients. On such basis, I will elaborate briefly on my seven points: 1: The dominant role of spirit -- that is, a recognition of the dominant role of spirit and a concern for the balanced health of the whole person (body, mind and spirit). We are more than physical beings; diagnosis must go beyond the physical, and treatment must go beyond the physical. No less an authority than the prestigious Mayo Clinic of Rochester, Minn., states that over 80% of all illness that they see is caused by spiritual and mental factors. The well-known "placebo effect" demonstrates the mind's role in disease and healing.

How do we use the mind to heal? -- through meditation, visualization, programming the subconscious, through group effort, and by prayer. Prayer is the "jumper-cable" which, through consciousness, adds "divine power" to our mind-battery's healing energy, for ourselves and for others. Norman Cousins demonstrated that mental distraction and laughter have great healing power. Dr. O. Carl Simonton demonstrated that meditation and visualization can cure cancer. Dr. William R. (Cherry) Parker demonstrated that one session of counselling with parents can cure an absent child's asthma. Dr. Elmer Green has demonstrated that biofeedback control can eliminate the dread of migraine headaches.

Negative thoughts can make a difference: Rev. Allen Spraggett in Toronto used the mental power of his group to kill healthy plants when they sent destructive thoughts to the plants. Dr. Carroll B. Nash at St. Joseph's College demonstrated that when a psychotic patient holds a test-tube of fermenting yeast, the fermentation is inhibited. Rev. Alex Holmes described a test of a man placed in an overheated room; his perspiration was analyzed and found normal. Then he was deliberately made extremely angry; when his perspiration was next analyzed it was found to contain enough poison to kill a small animal.

2: A primary focus on cause, rather than on symptoms, in cases of illness and dysfunction. Attitudes and emotions are the prime causes of illness, yet the pill and the knife have been our overwhelming symptom-oriented reaction to illness in this century. Increasingly, world-wide, we are living in a stressful culture, and in just the last three years the holistic outlook has resulted in a spate of books that look at stress as the prime cause of our physical problems. Our outgoing Academy president, Dr. Richard Batzler, with Nicola Tauraso, M.D., in 1980 authored the book, How to Benefit from Stress. More and more, holistically oriented practitioners are recognizing that specific attitudes,

## The Holistic Approach to Healing

problems and emotions, often cause specific illnesses. For example, frequently, prolonged anger or excessive neatness results in arthritis; failure to release grief after a reasonable time results in diabetes; anxiety causes ulcers; a great loss (such as by death) may in 6 to 18 months' time result in cancer; tension brings migraines; secret pangs of conscience produce spastic colon; righteous indignation brings back-pain. We are whole persons, so causes and cures must be viewed in such a context.

3: A consideration of all reasonably respectable alternative forms of healing and self care, along with allopathic medicine. This means the use of alternative forms and the retention of the allopathic approach. Neither should be ignored. Allopathic medicine and surgery have been dominant in our society for more than fifty years, and to a great extent have been legally established as the exclusive approach. Any other is "practicing medicine without a license" and becomes a criminal act in most states. Only in 1980 did the American Medical Assn. House of Delegates pass a new Code which requires physicians to respect the rights of other health professionals, and permits referrals to such others, for instance, to chiropractors. Researchers who have evaluated the new breed of holistic physicians in contrast with the traditional M.D., report that the greatest difference lies in the amount of information imparted to the patient by the former; the holistic practitioner spends more time with the patient, explaining and educating as he goes. In 1979, when offered the opportunity, 27,000 physicians and psychiatrists asked for information on spiritual healing. Hopefully, those who are interested in holism, be they alternative medicine practitioners, physicians or potential patients, will be open-minded and reasonable in their consideration of alternative models of healing. Obviously, all such models are not accepted equally in any quarter. Some have for many years been semi-established as self-policing professions; these include chiropractic and osteopathy, and to some extent naturopathy, homeopathy, physical therapy and massage. Most of the rest are essentially esoteric, and with nothing near a consensus as to their efficacy; these include applied kinesiology, iridology, acupuncture, acupressure, acustimulation, reflexology, Rolfing, Reiki, flower remedies, vitamins, herbs, food supplements, radiesthesia, psychic healing, spiritual healing, and spiritist healing. Occasionally, now, we are seeing the appearance of holistic clinics, where the M.D. is flanked by chiropractor, spiritual healer, psychotherapist, and radiesthesiologist.

4: A practice of sensible prophylactic techniques of good living, including exercise, productive work, nutrition, fasting, spiritual-religious precepts, meditation, relaxation and entertainment. Neither welfare free-loaders nor workaholics can expect to maintain good health. Sound nutrition, in this age of processed foods, is not an ingredient of life that is easy to come by. Especially is this a problem in our chemical society where food is grown with doctored seeds,

chemical fertilizers and pesticides, and food processing is accompanied by all manner of colorings, additives and preservatives -- and moreover, until about 1980 there was not a medical school in the country that presented nutrition at more than a high-school level. Most of us have learned the importance of relaxation and entertainment, but few have considered the national disgrace of overeating, or the efficacious values in the regimen of fasting. Yet fasting has been demonstrated, even by the Russians, as a highly effective therapy for mental patients. Most of all, our culture has seemed to have turned from God, yet sees no health factor there. Of course, we give to charity, we belong to New Age organizations, we try to love our fellow beings, but we see no need for the church nor for a religiously oriented life. It was the spiritual-religious precepts of our grandparents that did much to keep them healthy.

5: A consideration of the individual's personality and his emotions, and of his family. The emotions, as discussed under "causes" above, are crucial to a regimen of good health; one cannot hate, or gossip, or worry, or resent, or fear, or feel guilt, or harbor hostility, or prejudice, or be unforgiving, and expect to stay healthy. The patient, above all, must be considered as an individual. His personality is a vital factor in understanding his health or lack of it; he is not a doughnut cranked from a machine. The lifestyle of a sibling may not suit him at all. The interfamily relationships are highly important. Dr. Simonton will not take a cancer patient unless he can counsel with the whole family.

6: A demonstration of love through one's attitudes toward self, others, and God. Jesus admonished us to love God, and our neighbors as ourselves. I suggest that self-love - that is the acceptance of ourselves as we are, warts and all - is the most difficult of the three and the essential first step; a balance must be found between an egotistic extreme, and a self-deprecating, self-despising extreme. Once accomplished it is much easier to love one's neighbor. Batzler says, accept a person where he is; love deeply; see the Christ in you loving the Christ in the other. When one begins to approach such a plateau, he suddenly finds loving God has automatically happened.

7: A shared responsibility between the healing professionals and the individual, with the prime responsibility falling on the latter. In some ways, this is the most crucial and important of all the points of holism. The old cry of "heal me, doctor, from my sickness," should be no more. Each is his own physician and the rule, "physician, heal thyself," must apply. British physician Ian C. B. Pearce says most disease is created by the patient, either through disregard of natural laws of living, or through interference with the body by the psyche; in general, it is we through our thought patterns and our emotional attitudes who create the disease from which we suffer,

## The Holistic Approach to Healing

and it is only when we rectify these and learn to live as God intended us to live, in wholeness and in harmony with his world, that we are healed.

Why should the individual have primary responsibility for his own health? Because his health significantly depends (a) on what he has programmed (or had programmed) into his subconscious, and (b) on his habits, attitudes and practices. How can the individual take such responsibility? By diet, exercise, attitudes, the elimination of stress, therapy and medical attention, by permitting the Self to function as healer, and by Faith.

My seven points, I suggest, are appropriate to holism. Let's use the word properly, and let's make holism come alive in our society.

Frank C. Tribbe is a retired U.S. Government attorney; parapsychologist; and Editor of Spiritual Frontiers. He is Chairman of the Publications Committee of ARPK.

## GERALD HEARD'S LEGACY TO PSYCHICAL RESEARCH

By Rhea A. White

---

**Abstract:** A biographical sketch of Heard is given, followed by a discussion of the following ideas espoused by Heard: (1) Human consciousness is evolving; (2) Both science and religion have important roles to play in forwarding the evolution of consciousness; (3) Science is as much a creation as is art. (4) Every insight into the outer world must be balanced by a corresponding increase in knowledge of the inner world. (5) Science is not static but is also evolving. (6) What we see, the data confronting us, depends upon our powers of conception and imagination. (7) The universe is set up to favor those who attempt to grow and evolve. (8) To evolve we must consciously cooperate with the process. In order to do so we must alter the aperture of consciousness and contemplative prayer is the best way to accomplish this. The author emphasizes that only by taking these steps can parapsychology advance significantly.

---

It can fairly be said that Gerald Heard got me into parapsychology. He wrote that parapsychology was at the "growing edge" of human thought; it was the most advanced outpost in the exploration of human nature and of the universe. Agreeing intuitively with Heard, I joined the staff of the Duke University Parapsychology Laboratory in 1954. Once involved in experimental parapsychology, I found I had to put aside Gerald Heard's ideas as well as my own preconceptions about psi. With some reservations I became part of a world in which meaning is the goal of one's activity, but cannot be the instigator of action.

I had to learn a different language and an entirely new approach to the data I had chosen to understand. I was made to see that what Gerald Heard wrote was mainly speculative, as were my own ideas, but in the laboratory we would be struggling with the "real thing." It was mighty difficult to glimpse, and practically impossible to get hold of! Although I believe that if Gerald were still alive he would find meaning in our reports, basically I do not feel the field has advanced much beyond the level where it was when I entered it in 1954.

In my youth I did not heed the small voice that whispered, "There has to be another way." Now, nearly 30 years later, I can no longer deny it. It has been my conviction from the very beginning--an idea also espoused by Heard--that in parapsychology we are studying ourselves--what used to be called our souls. That we are studying is also the means of our viewing and conceptualizing it! If we do not advance rapidly or far, it may not be because there is really nothing to this stuff, as the Committee for the Scientific Investigation of the Paranormal would have it, it may simply mirror the fact that we have not gone very far. If we want to study consciousness we have to become more conscious.

We have to grow in consciousness. It may well be that we will not be able to make sense of the data of parapsychology until we become more than we are at present--both individually and collectively. In speaking of physiological psychologists, Heard remarked to an interviewer: "They'll never get anywhere trying to measure the soul solely with machines, or listening to it solely with microphones. To listen to the soul, they must listen with the soul. No other instrument will avail" (1, p. 27). I submit that with the rise of parapsychology science will have to incorporate into its paradigm the fact that the seen and the seen, the investigator and the investigated, are one and the same. This insight is at the core of Heard's thought.

Today I would like to review his legacy for you. I confess that I am doing it as much for myself as for you. What does he have to say to us that might enable us to significantly advance beyond our present position? This is the aim of my paper: to introduce you or to reacquaint you with Gerald Heard and his ideas, and to assess their relevance for parapsychology as it enters its second century, dating from the founding of the Society for Psychical Research in 1882 at Cambridge University--Heard's alma mater.

First, let me give you some background about Gerald Heard. Christened Henry Fitz Gerald Heard, he was born on October 6, 1889, in London, although the family home was in Ireland. Heard took honours in history at Cambridge, and after serving as a political assistant to a British attorney general and in Dublin with Sir Horace Plunkett during the Irish Rebellion, he returned to England and began his career as author, editor, and lecturer. His first book, *Narcissus*, was published in 1924. In it he tried to work out historically the connection between architecture and the clothes people wore. It also, however, foreshadowed his lifetime interest in the evolution of consciousness. He came closer to the vein with his second book, *The Ascent of Humanity*, published three years later. In it he suggested that history is the reflection of changes in human consciousness. It won him the Henrietta Hertz Award from the British Academy. He also edited the short lived monthly, *The Realist*. The British Broadcasting Company engaged him as a science commentator and he did a fortnightly broadcast called "This Surprising World" for four years, followed by another entitled "Science in the Making." He was a member of the Council of the Society for Psychical Research from 1932 to 1942.

With Aldous Huxley, he came to the United States in 1937, ostensibly for a series of lectures, but there was a deeper reason. He had been unsuccessfully engaged in pacifist activities in England, but has written that he felt "Britain would refuse to wake up until too late. There was work to which American friends were calling, and it was all too clear that only in America was there left-any freedom for men to choose their course and to avoid blind collisions" (29, p. 631). He was offered the chair of historical anthropology at Duke University but instead chose

to settle in California, as did Huxley. In Hollywood he met Swami Prabhavananda, and studied Vedanta, which was to be a strong influence for the rest of his life. In 1942 he founded a center for spiritual studies and growth called Trabuco College. It was to serve as an experiment in living the intentional life. There were many difficulties, and it simply did not work out as he had hoped. It was to be the strongest personal test for Heard of one of his favorite sayings: "A disappointment is but the postponement of the appointment." In 1949 he gave the estate to the Vedanta Society of Southern California and later it became the Ramakrishna Monastery. From then until his death in 1971 he lectured, wrote, and entertained a steady stream of visitors. As his secretary and companion, Michael Barry, put it: "He was constantly besieged by people, most of them young..." (2, p. 17). I was one of them. I know too that Michael Murphy was another. He consulted Gerald before he made the final decision to found the Esalen Institute at Big Sur.

Heard's longtime friend, Christopher Isherwood, told an interviewer that Heard helped him to

...relate to everything on a higher plane. He does it indirectly. By talking. He has been constantly talking for eighteen years, has spoken to psychiatrists, industrialists, the top communicators in every field. Often they appropriate his ideas and pass them on...His talk sets eggs in many nests. They hatch years later....He's too much for most people to swallow, too original, Yet he has had as much influence on contemporary thought as Frank Lloyd Wright on contemporary architecture. (1, p. 23)

Now Gerald was nothing if not prolific. In preparation for this paper I have read his entire opus--41 books and 65 articles, book reviews, and chapters in books. His writings fall into five categories. The first includes writings about science and the findings of science with their implications for our view of ourselves and the world. Second are books that can be characterized as social histories. The third group contains works about the intentional life--why it should be lived, and how. Fourth are his fictional works. He wrote mystery and detective stories and novels, almost all containing an element of the supernatural. He told Thaddeus Ashby: "From detective stories...I became interested in supernatural stories, stories in which you confront the terrors at the back of your mind" (1, p. 25). Some of the books in this group were written under the name H.F. Heard, and it was under this name that he received the Ellery Queen Award in 1946 for the best mystery story of the year. Finally, there are his articles, book reviews, and letters published in magazines, as well as individual chapters in anthologies. Almost all of these dealt with aspects of parapsychology or the mystical life.

It is not possible in the time available to discuss all of Heard's ideas. I will limit myself to his views on the nature of science, the evolution of consciousness, and their

relevance to parapsychology. One theme was central to all of Heard's writings, although he approached that central message in a variety of ways. He said that human evolution is continuing, but it is not physical evolution that continues, it is the evolution of consciousness. But consciousness cannot evolve unless we cooperate with the process. It won't happen automatically. It's up to us whether or not it continues in us. Whether or not we continue depends largely on how we see ourselves and the universe in which we live. Heard holds that we must call upon both science and religion in order to respond fully to the call for growth.

I will start with his views about the nature of science, drawing heavily on his fifth book, This Surprising World, which was one of the first histories of science, and to my mind one of his most important and insightful works. Here he deals not only with what science is, but with what it is not. This is a matter of central concern to parapsychology. I propose that our conception of what science is has a bearing on the problem of repeatability in our field. In physics and biology--maybe even in the social sciences--you can get away with a mistaken view of science, or what I will call "false" science, because your subject matter to some extent is repeatable and publicly verifiable. But if in parapsychology we try to follow false science, we won't get anywhere because we do not have reliable data to begin with, and false science will not be capable of producing any. Our subject matter thus far has been nothing if not capricious. Later in the paper I will suggest that by improving our instrument we may improve the data we are studying. At this point I would simply like to say that our only chance for real progress may lie in following the method of what I will call "true" science.

First, let us consider what science is not. According to Heard, it is not simply a matter of gathering many facts and submitting them to logical analysis. He says: "The scientist... has his intuitions: his creative hypotheses are formed when the facts to conform them have yet to be found, and with the insight of an artist he realizes that they are proved when pedestrian minds still think them only hypothetical" (28,p. 17-18). If Heard is right, and of course I think he is, then the way we are going about our research in parapsychology is wrong. Establishment parapsychology holds that one must seek facts first, and then more facts, and then maybe--for dessert--you can inject a cautious hypothesis into a paragraph at the end of your report. If, however, this is a participatory universe as some physicists now say it is, then maybe we won't be able to get many facts until we have a hypothesis around which they can cluster! Perhaps speculation--or the vision out of which it grows--should be the main course, and the dessert would be the data that come at the end.

Second, Heard points out that science is not objective. Science has criticized religion, philosophy, and art for their subjectivity and so has a vested interest in appearing objective

itself even though it isn't. He suggests "...that science may have to follow the growth of religion, philosophy, and art. They */too/* once thought they had direct apprehension of reality. They had to acknowledge their relativity, their subjectivity" (27, p. 28, p. 22).

Third, science is not a field of inquiry which deals with knowledge as if it existed in a limited universe--one which is graspable. Instead, Heard says, "The Modern Age begins when men can open their minds to the idea of infinity" (28, p. 29).

Science is not the study of what is objectively "out there," and facts, even if they existed independently, cannot speak for themselves, as false science would have it. Both what we see and what we take as the significance of what we see depends on what we are. According to Heard, what happens when a fact is observed is that there is "a remarkable experience, a flash between a terminal of consciousness and a salient point of circumstance," and "...any change in our perception of the world around us is due to a change in our inner nature" (28, p. 41, p. 37).

What then, in Heard's view, is science? First, he says science is a means by which the human mind envisages, "... not a bounded universe but a definite balance, proportion, and relation between itself and the universe, between consciousness and experience, between seen and unseen" (27, p. 29).

Second, he proposes that when the scientist has achieved the proper balance, when he or she is on the right track, there is a "psychological test of truth," or of judging that one is on the right course. Inner conflict is allayed, one feels energized, and one experiences a sense of peace, delight, and wonder. As long as we can find meaning in our data, we can be sure we are progressing with a proper and balanced growth "whereby object and understanding reciprocate" (28, p. 108). The hitch is that the meaning isn't going to fall into our laps--we are going to have to create it by ourselves, out of ourselves.

For, as his third point, Heard says it is essential to realize that "science is a creation--as great as the creative power we call great art" (28, p. 32):

The supreme value of science, the immense future that is opening is not anything so partial as a subconscious selection of external facts, however reasonable the pattern they yield may prove, but the light this growing method as it grows in consciousness throws on the relation of mind and sensation, of ourselves and the world in which we find ourselves (28, p. 33).

In a sense a scientist is a craftsman--even an artist. The subject matter of his or her specialty (which consists of both data and conceptions of the data) is the vehicle. But it is not true to say that the ideas are in his or her head and that the data are separate from the scientist and his or her ideas. This is false science. In the same way, the potter's clay is not separate from the potter. Carla Needleman, in The Work of Craft, describes the following moment of self-discovery while working with clay:

The object looks like me, not physically but actually. I have no need to try to express what I am, I can't help expressing it. The object is a mirror, an accurate reflection. That I took so long to recognize it is a telling commentary on the fact that I don't know myself. The way I walk, the way I play cards, the way I weave or carve or throw, express me. But only in crafts is the result of that expression frozen in time and space like a still photograph, distinct and separate from myself, calling to be seen....in crafts only those can hear the object calling to them who have tried to work honestly for a higher quality of craftsmanship, and who have an emotional stake in the results produced (30, pp. 50-51).

I disagree with her when she says this mirror effect can occur only in connection with a craft. The psi experiment has long struck me as just such a still photograph, catching us where we are and throwing back to us the image of our limits. It is mirrored to us not only in our subjective sense of bafflement and dismay but in the hard data, so-called, or lack of it, with which we are confronted. As for having an emotional stake in the results, surely this is true of the psi experimenter. Think of the time that goes into planning an experiment: reviewing the relevant literature, discussing protocol and design with colleagues and consultants, enlisting collaborators, finding funding, recruiting subjects, collecting data, applying statistics, analyzing the results, and, hopefully--having results to write up! To invest this much time and effort and self puts us right on the edge. Yes, there is an emotional investment. But if our results turn out to be insignificant, or contrary to our experimental hypothesis, or tantalizingly equivocal--that's us! That's what we must deal with. And it is not imposed from without. It is a mirror of what is within. If we want to change the picture that is projected before us, we must change the film.

How does one change the film? First, one starts with the assumption that it can be done. Human nature is not static. It is not finished. Minds grow. Minds increase their capacity to take in, to assimilate. And as the mind

grows, it is able to see further, cast a wider net, project from a deeper level. This act does two things: it enables humans to see things in a different light and it creates new data with which to work! As in the Bible, to him that has, more is given.

Gerald says psychology has "permitted us to see that the true history of man is not in his acts but in the growth of his mind" (28, p. 69). He holds that science can be viewed as the product of "the gradual widening of consciousness whereby it takes in an ever larger range of experience and reciprocally becomes capable of giving it an ever larger meaning" (28, p. 40).

If the results of our experiments make no discernible sense, then that throws us back on ourselves. That is good. It brings us up short by depicting our limitations. It would be tragic if that were all. But it need not be the end. Heard proposes that "...if we change ourselves, changing our power of apprehension, we change the universe confronting us" (27, p. 240).

A central theme running through Heard's work is that every advance in knowledge of the outer world must be balanced by a corresponding advance in the data presented by our senses. Heard holds that the import of science is this: it brings human consciousness to a point where it can perceive that our "essential nature is a mind and the body is only its projection, and also that the universe's essential nature is ...a mind, and matter is only its projection" (28, p. 138).

How, in our science, are we to advance to this realization? In The Eternal Gospel, a book in which Heard presents the essentials of what his friend Aldous Huxley called the "perennial philosophy," he declares that "this world is a place for the development of the soul, for the emergence of a complete consciousness," and, "every insight into the outer world must be balanced by an equally enlarged knowledge of [our] true and full nature" (9, 221). Here in the West our knowledge of the outer world has far outstripped what we know about the world within. Our first step, then, is to repress this imbalance. This is needed simply to get us up to the starting gate!

In Heard's view, parapsychologists are in the best position to do this. Our data indicate the existence of a psychological counterpart to the cosmology revealed by the new physics. He proposes that the origin of our economic, political, and social unrest--even as, I might add, the parapsychological problems of null results, psi-missing, and the reversal effect--is in ourselves. Our troubles arise from a fault in our own consciousness. Heard proposes that if reconciliation could take place within, then "...the outer conflicts will resolve themselves and...by

advancing psychological knowledge and experience to the degree which physical knowledge and power have been--disproportionately--advanced, we will again become sane...civilization advance and Life go forward to its destiny and goal (24, p. 401).

Furthermore, he says "...that proportionate advance can only be through a method of changing the aperture of consciousness, enlarging and shifting the field of awareness above and beyond that restricted field, which has given us the present world of means and facts...a field so long brooded upon exclusively, that we cannot imagine any other" (24, p. 404).

An important insight of Heard's is that just as the world with which we are confronted is not static, neither is true science. "Science is not simply observation, the setting down with exactitude any happening. Consciously or unconsciously science is highly selective. No advance in objective observation could be made until man was equipped with an instrument to cut into the continuum..." (8, p. 254).

Reality, however, has no divisions. We artificially limit it by choice, and it is usually to our advantage to do so, but it is an error to take the map for the territory. When we understand that any limitations that confront us are of our own making, then we are no longer bound so tightly. Gerald insisted that concepts--our power to conceive, to imagine--must always precede percepts, or what we perceive as being "out there." He said

...every new advance of knowledge of the outer world must wait upon a new faculty and technique of comprehension....First there must be what, when it is unconscious is called faith, and when conscious an hypothesis. The coming of this faith or hypothesis is perhaps always sudden, unforeseen, revolutionary. It springs from the depth of the mind of which consciousness can have no direct cognizance" (8, pp. 254-255).

I submit that there is an outward counterpart to this inner experience. It is also "sudden, unforeseen, revolutionary," and "springs from the depth of the mind of which consciousness can have no direct cognizance," and we have called it psi. Perhaps the revolutionary, ground-breaking, evolving edge of any science involves psi, which may well come to be defined as the study of the evolutionary edge. We are certainly in need of a new advance in understanding, for thus far we have had to deal with facts that are well nigh incomprehensible. In our need to comprehend we keep seeking more and more facts, but as Heard points out, what is needed may not so much be more facts, but something that we are not now aware of, something we can grasp only by faith, but which eventually will become conscious in the

form of an hypothesis.

In another book, Man the Master, he points out:

Research, however detailed, may be held up, not through lack of facts, but through lack of significant ideas, an hypothesis of meaning on which the facts may be ordered.... Science can be held up until there appear[s] the really original mind, which can create a new frame, which can throw still wider the net of meaning over the shoals of darting facts" (13, p. 127).

He calls this person the "hypothesator," the "one who, by constantly feeling his [or her] way along the outer frontiers of thought, can make the new frame of reference, the new world picture" (13, p. 126). Elsewhere he carried this to its ultimate conclusion, saying: "The science of the possible [which I take to refer to events in the macroscopic world of time and space] is the science of as much faith as you have" (26, p. 159).

The fact that the perception of new data is preceded by an act of faith brings us to another of Heard's major leadings, and that is the central connection between science and religion. For example, the mathematician Laplace said he had no need for God in his hypothesis. But it appears that science can go only just so far without faith; or is it that nothing can move without faith, and that after a certain stage this fact must be consciously recognized and dealt with? In A Dialogue in the Desert, an imaginative account of Jesus' temptations in the wilderness, Heard has him realize that God:

...guides--as His immense preknowledge can alone guide, so perfectly, so unobtrusively, with such consummate skill, that man's co-operation is always being tested up to its limit and just not to the breaking point.... But only those who walk with God can be fully aware that they are being guided--the rest feel it is chance--a few others, that somehow things fall out so that they learn and grow (7, pp. 16-17).

Or it may be that in parapsychology, as a result of one of those cataclysmic leaps by which life advances, we are called upon to achieve a higher station, so that what worked for physics, and even perhaps for biology and psychology, will not work for us. Parapsychology may have had its origin in the need of human beings at this stage of their evolution to become co-creators of reality, whether or not they have done so at any other stage of their history. Any lesser hypothesis, for us, would be in terms of "false" science and would not work, i.e., would not produce data.

Either way, I think that to become full parapsychologists we will have to do whatever is necessary to become conscious that we are being guided, and willing and able to follow the least lead. Only by being inwardly aware of the next step will we be able to progress outwardly. If this is the case, what is the best way to do it? If Heard were still with us, what would he suggest we do in parapsychology?

For the record, I will mention here some of his writings on parapsychology. In several books and articles he dealt with the reasons why scientists, in particular, find it difficult to accept the data of parapsychology (12, 20, 21, 23, 27). He was much concerned with the implications of the findings of parapsychology (10, 16, 27). His most intensive studies were involved with mediumship, and with Theodore Besterman (3) he published a brief account of an attempt to measure the direct voice phenomena of Mrs. Leonard. Elsewhere he wrote about the history and development of mediumship (5, 6, 11, 15, 17, 19, 25, 27). The question of survival was also of interest to him, particularly as he saw that how our view of what might survive vitally affects the quality of our living here (5, 6, 10). He also wrote about the potential trainability of ESP (6, 18, 19, 22) and was one of the first to point out the importance of experimenter attitudes (6, 20) and the role of the observer in parapsychology (6, 11).

Nevertheless, however insightful his parapsychology observations are, I do not feel that they represent his major contribution to our subject, nor will they get us out of our present impasse. His thoughts on the connection between science and the evolution of consciousness, however, do contain ideas that would help us both conceptually and practically, as I hope to show next.

Part of Heard's message is that human nature can change. Not only can it change, but it is meant to change, and in fact if it does not change--if we do not cooperate with the forces moving us to change--we will probably become extinct at our own hands. A favorite quotation of Heard's is Cromwell's "He who is not getting better is getting worse." The only way to save ourselves--and the world in the process--is to be reborn with a transmuted consciousness. His life aim was to show why this had to be done and how it could be accomplished.

He also posits two forces working in our favor. One is that within us there already exists the urge--the necessity even--to grow. Second, the universe is friendly. It is biased in our favor if we will choose to cooperate with the call to transmute ourselves. Our individualism, which was once the apex of our development in that it enabled us to reflect upon ourselves, at this stage is a hindrance to

further advance. We need not give it up, but neither can we rest in it. Heard says "individualism is only partial self-consciousness.... /It/ ...is that stage of psychological evolution when the foreconscious has become critical and aware, but at the cost of leaving a large area, the subconscious, behind" (13, p. 30).

Heard uses the image of a spiral to describe the evolution of consciousness. Our present extreme degree of self-consciousness is not the end of the psyche's evolution: it is the beginning of another phase. What until now has been the primary tool of science, analysis, will no longer lead to progress. Certainly this is so if we want to develop a science of consciousness, and it seems we have no choice but to do so. At this point many people may sit up and say it is impossible to apply the methods of science to the higher reaches of consciousness. It is true that old science, or what now must be considered false science, cannot be so applied. But new wine calls for new bottles. Science should grow even as we grow. Surely we can develop new techniques that are just as scientific as the old ones, but more appropriate than they were, both to our subject matter and to what we are beginning to grasp as our true nature.

If we grant that new bottles are needed, how are they to be fashioned? Heard, echoing T.S. Eliot, holds that "the way forward is the way back" (4, p. 134). He suggests that

If we are to advance we must cast back...Human thought, when it faces failure in its leading stem, may "sprout below the graft"...We are called on not to return to the past, but, with the sharpangled spiral of ascent, to recover and translate in scientific terms (as our intenser consciousness demands) the intuitive knowledge which the past knew only as an art, and which our immediate predecessors dismissed therefore as untrue (18, p. 60, p. 62).

We must search for "techniques humanity has employed in the past to dilate the aperture of consciousness" (18, p. 73). To do so we may have to let go of our analytic faculties entirely, at least for awhile, in order to grasp and take hold of an entirely different method. But the ultimate goal is to have both the old and the new, or in Heard's words, "with widened range we must preserve the highest clarity of focus" (18, p. 83).

According to Heard, the best--in fact he thought the only--way in which that aperture can be widened and thereby the evolution of consciousness continued is through prayer, which he defines as "a method of empirical discovery, a

technique for contacting and learning to know Reality" (19, p. 51). He considers prayer, in this sense of the word, to be "essential...for the intellectual progress of mankind" (19, p. 51).

I feel that in order for any real breakthrough in parapsychology to occur we will have to confront our problems from a different level of ourselves. A level with which we are not now in touch and cannot even imagine. The level Heard called "the deep consciousness," or the "deep mind." According to Heard, prayer could serve as the bridge between the ego consciousness epitomized by old science and the deep mind which, it appears, is both the end and the means of what I have called true science.

Heard's description of the human soul embarking on the raft of prayer speaks perfectly to our own condition as parapsychologists seeking a new foothold. He says that the way to new life

...is always through the effort toward higher consciousness and that this goal must be found by leaving the familiar, the comfortable, the easily comprehended and going out into the unknown, along an unfamiliar path and to an unspecified goal. Defenses and assurances must be abandoned for mobility and uncertainty. The rigid narrow answer of instinct must be given up for the tentative questioning of faith, that migratory urge that knows only that it must leave its home and follow the trackless trace, the soundless call (19, p. 53).

Time does not permit describing his approach to prayer in detail. He himself devoted an entire book to it (19), in which he describes three levels of prayer. The highest, or the contemplative, is the one I am most concerned with here, although I would note that Heard sees all three levels as involving elements of psi.

Contemplative prayer is defined by Heard as "a constant, unwavering awareness of...the extrasensory reality, of a state of reality where consciousness is fundamental and events and things are symptoms and obvious resultants from that all-pervading consciousness. It is a method whereby the mind may rise, until attaining total power of pure intention the consciousness at last knows itself as united with the single and universal consciousness. Then turning again outward it can see the so-called objective universe as a manifestation of that single Consciousness" (19, p. 32, pp. 35-36).

Thus will we come to what, adopting the term used by Radhakrishnan, Heard calls integral thought, and as he says the discovery of the "SELF, standing behind the self, the

universal consciousness embracing the individualized consciousness as the brain embraces the eye" (19, p. 109).

And that, I submit, is the only place from which parapsychology can significantly advance. From that vantage we will at last be inside the projector, and so in a position to change the film, or even to produce our own. Then, as Heard says, we "will produce an art as beyond the art of all other ages as is the full scientific cosmology beyond that of any other time, and [our] conduct and the frame of [our] mind, our sense of others and of [ourselves] will be, must be, as harmonious and as great" (9, p. 229).

#### REFERENCES

1. Ashby, T. Exploration into Gerald Heard. Faith and Freedom, 1956 (June), 3-6, 22.
2. Barrie, M. Some reminiscences of Gerald Heard. Parapsychology Review, 1972, 3 (3), 13-18.
3. Besterman, T., & Heard, G. Note on an attempt to locate in space the alleged direct voice observed in sittings with Mrs. Leonard. Journal of the Society for Psychical Research, 1933, 28, 44-5.
4. Eliot, T.S. The dry salvages. In the Complete Poems and Plays 1909-1950. New York: Harcourt, Brace, 1952.
5. Heard, G. The Ascent of Humanity. London: Jonathan Cape, 1929.
6. Heard, G. Books in review. Tomorrow, 1954, 2 (4), 85-93.
7. Heard, G. A Dialogue in the Desert. New York: Harper, 1942.
8. Heard, G. The Emergence of Man. London: Jonathan Cape, 1931.
9. Heard, G. The Eternal Gospel. New York: Harper, 1946.
10. Heard, G. Is God Evident? New York: Harper, 1948.
11. Heard, G. Letter to the editor. Journal of Parapsychology, 1944, 8, 237-40.
12. Heard, G. Letter to the editor. Journal of Parapsychology, 1952, 16, 149-152.
13. Heard, G. Man the Master. New York: Harper, 1941.
14. Heard, G. Mediumship and mysticism. Tomorrow, 1941, 1 (1), 30-33.
15. Heard, G. Morals Since 1900. New York: Harper, 1950.
16. Heard, G. The new epoch in psychical research. Journal of the American Society for Psychical Research, 1936, 30, 316-24.
17. Heard, G. Oracles through the ages. Tomorrow, 1955, 3 (2), 31-7.
18. Heard, G. Pain, Sex, and Time. New York: Harper, 1939.
19. Heard, G. A Preface to Prayer. New York: Harper, 1944.
20. Heard, G. The psychology of the psychical researcher. Journal of the American Society for Psychical Research, 1947, 41, 12-15.
21. Heard, G. Science and psychical research. In T. Besterman (Ed.), Inquiry into the Unknown. London: Methuen, 1934.
22. Heard, G. Science in the Making. London: Faber and Faber, 1935.
23. Heard, G. Some of the convergences which initiated parapsychology. Journal of Parapsychology, 1942, 6, 263-7.
24. Heard, G. The Source of Civilization. New York: Harper, 1937.
25. Heard, G. Spiritualism put to proof. Listener, 1932 (July 6), 12-13.
26. Heard, G. The supernatural. Vedanta and the West, 1953, 16 (5), 151-60.

Gerald Heard's Legacy to Psychical Research

27. Heard, G. The Third Morality. London: Cassell, 1937.
28. Heard, G. This Surprising World. London: Cobden-Sanderson, 1932.
29. Kunitz, S. J. & Haycraft, H. Twentieth Century Authors. New York: H. W. Wilson, 1942.
30. Needleman, Carla. The Work of Craft. New York: Alfred A. Knopf, 1979.

Ms. Rhea A. White is an author, parapsychologist, and librarian. She is founder/director of the Parapsychology Sources of Information Center.

THE SECULARIZATION OF THE SOUL: PSYCHICAL RESEARCH IN MODERN BRITAIN

By John J. Cerullo

---

Abstract: The author recounts salient events of mid and late 19th century psychic research which derived from the confrontation of the views of the self developed by Freud, Frederick Myers, and others.

---

My presentation to you today has three major themes. The first is the historical relationship between the Spiritualist movement which developed in the U.S. and Britain in the mid-19th Century and Victorian British psychical research. The second is the delineation of human selfhood offered by the British S.P.R., especially through the work of F.W.H. Myers, by the turn of the 20th Century. And finally, I'd like to address the relationship between that delineation of the self and the Freudian model which was to become so influential in Anglo-American society as the 20th Century progressed.

I'm sure I needn't dwell on the nature of 19th Century Spiritualism, the movements' organizational features, and the various mediumistic phenomena associated with it. One point, however, bears emphasizing: 19th Century Spiritualism, understood in the context of cultural history, was above all an attempt to reconcile the religious concepts of "spirit" or "the soul" to the rationalist empiricist mentality that seemed on the verge of complete triumph in Anglo-American culture at the time. What set Spiritualists apart from other religiously-inclined individuals was their assertion that "spirit" was in fact an empirically observable, scientifically demonstrable reality.

E. M. Capron, in the introduction to his account of Spiritualism (1855), supplied this remarkably clear expression of the peculiar scientism of the Spiritualist enterprise as Spiritualists themselves saw it:

I disclaim at the outset all intentions of advocating supernaturalism...The entire separation (between "nature" and "spirit") made by the old philosophy and theology, has led thousands of philosophical minds to reject all ideas of any existence of persons beyond the tangible forms which men now occupy. They have failed entirely of obtaining, from old traditions, proof which looked rational to them of any such existence....Men of philosophical minds, not having positive proof of spiritual existence, have discovered this glaring inconsistency, and rejected any theory offered in favor of existence beyond

## The Secularization of the Soul

the decay of the visible body. But the developments of the last few years in clairvoyance and psychology have convinced many of the skeptics in regard to future existence that there is a positive identity of spirits of persons who have passed beyond this state of existence.

(The following is excerpted from the Secularization of the Soul by John Cerullo. Philadelphia, PA. Institute for the Study of Human Issues, 1973)

The peculiarly amorphous and disjointed quality of Spiritualism as a movement makes it difficult to analyze as a historical phenomenon, and may in part account for the scant attention it has received from scholars. Most of those few who have addressed it have recognized that Spiritualism must be understood first as a personal experience. That personal experience can be grasped through the enormous body of literature on Spiritualism by nineteenth-century British and American Spiritualists themselves. This literature strongly suggests that for Spiritualists the problem of death was the salient one. To them, human selfhood was noumenal precisely because bodily death did not extinguish it, precisely because it was related to an "other" dimension in a bond that death did not sever. In fact, the personal survival of death was, to Spiritualists, the only conceivable confirmation of noumenal selfhood.

But the rapprochement between religious and scientific sensibilities which Spiritualists believed they could offer (a rapprochement which they felt would have left their culture better prepared to deal with death than either religion or science in isolation could), encountered serious and unexpected hostility in the British scientific community.

Science in Victorian Britain was built on inductive epistemological dicta derived primarily from John Stuart Mill. Chief among these was the claim that meaningful truth is observable or phenomenological truth. In this, the Spiritualists concurred. They felt that mediumistic phenomena merited, at the very least, serious consideration from scientists precisely because in those phenomena the soul was manifest to the senses. But they didn't understand that to many Victorian scientists "Science" meant more than the attempted application of empiricist observational techniques to any chosen phenomenon. "Science" was a considerably more grandiose notion, involving not just empiricist methods but an empiricist assessment of reality. Its proponents held that true science meant a portrayal of the world in toto in which objective or empirically observable data were emphasized as the most meaningful, the most important and efficacious components in human understandings of reality. The issue was vastly more complex than most Spiritualists ever realized. Victorian scientists could hardly muster enthusiasm for "empirical" demonstrations of the soul,

when "the soul" itself was one of those wholly interior or subjectively sustained categories of reality (like "aesthetics" or "mind") whose importance, they felt, should be reduced in man's appreciation of his world. It was not that Victorian scientists tried, collectively, to eliminate such categories from human consciousness, or even that they thought objective data necessarily exhaustive of reality. It was rather that, by and large, they wanted the importance of empirically known or knowable categories enhanced in the conceptual apparatus with which men cope with the world. The sense of mission in the scientific community and the militant scientism of Victorian intellectual life in general has often been noted by historians. Professional scientists themselves often believed that a corrective was required for that form of consciousness (often loosely labeled "metaphysical") that they felt had been dominant until their own time. That form, they felt, had yielded only a false appreciation of the world, and an inability to master it materially. Thomas Huxley was always particularly vociferous in his insistence that the scientific perspective be adopted as the cultural underpinning of modern civilization itself.

There was, in fact, a highly vocal cadre of scientific publicists who actively proselytized for the scientific view of life and the world as one in which religious cosmologies and "metaphysical" considerations simply played no part. In addition to Huxley, that cadre of publicists included physicist John Tyndall, mathematician W.K. Clifford, eugenicist and statistician Sir Francis Galton, historian and psychologist G.H. Lewes, biologist E. Ray Lankester, philosopher Herbert Spencer, essayist Leslie Stephen, and many others. If they sometimes seemed strident in their opposition to religion, it was because in their view religious personnel (especially Anglicans) were often overtly antagonistic and deliberately obstructionist toward science. Bishop Wilberforce's denunciation of Darwinian theory was the most obvious embodiment of opposition to scientific advance. But to many Victorian scientists, he was only the most visible member of an anti-scientific element in Britain that ought to be rooted out. The role of religion in educational institutions particularly alarmed the scientific publicists. Some argued that clerical personnel should be replaced by scientists in all phases of the educational process. These were the voices Beatrice Webb heard preaching a "religion of science", the ones expressing "an implicit faith that by the methods of physical science, and by those methods alone, could be solved all the problems arising out of the relations of man to man and of man towards the universe." In such a climate, it is scarcely surprising that Spiritualists could find little welcome in scientific circles. Few scientists even deigned to look into Spiritualist phenomena at all. The matter went deeper than what was, quite often, the hopeless naivete of the Spiritualists' own standards of evidence. It involved what Spiritualists, in their insistence on the reality of the soul, stood for.

Two specific incidents will, I think, suffice to indicate the depth of most scientists' hostility toward Spiritualism. The first was the "Crookes affair". In 1871, the noted chemist William Crookes announced, after investigating the celebrated medium D. D. Home, that he had established "the existence of a new force, in some unknown manner connected with the human organization." The response of Crookes' colleagues was immediate, and venomous.

The attack began with an article entitled "Spiritualism and its Recent Converts" in the Quarterly Review of October 1871. The anonymous author dealt with the Guppy incident by casually referring to the transmigrating medium's considerable bulk, and then went on to the more serious business of the Crookes experiments. The article submitted that Crookes had not adequately guarded against Home's ability to distract the experimenter's attention and apply his own gadgets to the equipment. It concluded by very strongly inferring that Crookes the scientist was not worthy of the name. Referring to Crookes' membership in the Royal Society, the author actually bordered on slander by averring that:

this distinction was conferred on him with considerable hesitation, the ability he displayed in the investigation of thallium being purely technical. We are advised, on the highest authority, that he is regarded among chemists as a specialist of specialists, being totally destitute of any knowledge of Chemical Philosophy, and utterly untrustworthy as to any inquiry which requires more than technical knowledge for its successful conduct.

Although the article was unsigned, its author was known to be W. B. Carpenter, a fellow of the Royal Society and registrar at London University. He was also the author of the leading physiological textbooks, and had argued for some time that forms of "unconscious cerebration," translated into the muscular activity to which Faraday had attributed table-turning, were at the root of whatever Spiritualist phenomena remained after fraud was eliminated. He was to become one of the most vocal critics of Spiritualism, and particularly of scientists connected with it. The personal attack he mounted against Crookes indicated that he was willing to go to rather extreme lengths in discouraging scientists' involvement in Spiritualism, and whatever aura of scientific legitimacy might accrue to it as a result.

Crookes, stung, took steps to learn how representative of his professional colleagues' views Carpenter's attack really was. He presented a paper on the Home experiments to the Council of the Royal Society. It was returned with a request for additional evidence. He presented a second paper, and it was rejected outright. Next, the chemist lodged a formal complaint with the Royal Society against the author of "Spiritualism

and its Recent Converts." Crookes charged that the author had referred without authorization to council discussions in an attempt to slander him. He requested a formal rebuke. The council replied with a mild resolution regretting that statements in the article had indeed referred without authorization to council deliberations. But it specifically refused to rebuke the author. On the contrary, the Association for the Advancement of Science showed its support for Carpenter's position by electing him president for the following year.

Crookes responded to this obvious, semiofficial censure of his own position by immersing himself even further in Spiritualism. His continuing publications on the subject in the Quarterly Journal of Science even helped prompt a handful of other scientists (Lord Payleigh, Balfour Stewart) to undertake their own independent investigations. But the leaders of the Royal Society and the Association for the Advancement of Science and clearly demonstrated the position of mainstream scientific thought on the subject of Spiritualism. And that was just the beginning.

Professor E. Ray-Lankester was a young biologist who, along with Carpenter, had taken up the cause of anti-Spiritualist activism. In 1876, Ray-Lankester claimed to have attended a seance at which he had openly detected the medium Henry Slade in fraud. Slade specialized in slate writing and was well-known as a personal favorite of Wallace. But Ray-Lankester stated that he had snatched a slate away from Slade with a spirit's message written on it before the spirit in question had even begun its communication. The biologist actually filed legal suit against Slade. Under the Vagrancy Acts, he charged the medium with "unlawfully using subtle craft, means, and devices to deceive the impose upon certain of Her Majesty's subjects." He was accompanied in the suit by the physician Horatio Donkin, another anti-Spiritualist crusader.

The cause became a cause celebre for Spiritualists because it was an act not of passive disdain but of active hostility by representatives of the scientific community. The Times reported on October 11 that the court was thronged and the street outside barely passable because of the interest the case had generated among Spiritualists. Ray-Lankester, acknowledging that he himself could not qualify as a skilled observer, had testimony introduced from the professional conjurer John Maskelyne to the effect that Slade was a common, in fact rather maladroit, trickster. Maskelyne claimed that Slade's "slate writing" technique consisted of holding a slate under a table with his hands, which thus seemed occupied and unable to produce the writing that subsequently appeared on the slate. He pointed to bars and wedges under the table, which he said held the slate and freed the medium's hands to write on it. With the table as an exhibit, Ray-Lankester and Donkin filed suit against Slade's assistant as well because the assistant had specified the details of the table's construction. Then, with two men involved, the plaintiffs could add the charge of conspiracy, in case the vagrancy charge

## The Secularization of the Soul

should fail. Obviously Ray-Lankester and Donkin wanted results. They wanted what they felt to be mediumistic chicanery not just exposed but punished, and Spiritualism itself discouraged.

Wallace himself was subpoenaed to give evidence for the defense. He testified that on prior occasions he had seen Slade produce effects that in his opinion could not have involved sleight of hand. In addition, the carpenters who built the table said its bars and wedges had been added not on specification but to compensate for faulty workmanship. But nothing could save Slade. The judge found him guilty of willfully deceiving Ray-Lankester for profit, and gave him the maximum punishment allowed under the law; three months' hard labor. The case was later overturned on a technicality, but Slade fled the country anyway.

The effects of the Slade case can easily be imagined. In the Crookes affair, the Royal Society and the Association for the Advancement of Science had not just countered a Spiritualist interpretation of certain phenomena but had tacitly endorsed a condemnation of the investigator. The Slade case supplemented that expression of anti-Spiritualist sentiment within the scientific community by serving notice that prominent mediums actually risked prosecution if their evidence of contact with the spirits was not very convincing indeed.

Spiritualism was not about to collapse as a mass practice. Nor were Wallace, Crookes, or any of the other intellectual figures with an interest in it dissuaded from their inquiries and, occasionally, their evangelism. But it had been made clear that mainstream scientific thought was unreceptive, to say the least, toward what Spiritualists had actually thought was a rapprochement between science and religion.

The eventual Spiritualist response was the formation of the Society for Psychical Research (S.P.R.) in 1882. The men who really founded the S.P.R. were E. Dawson Rogers, vice-president of the Central Association of Spiritualists and occasional editor of its journal, *Light*, and William Barrett, a professor of physics. Their interests intersected in that Barrett found in Spiritualist phenomena intriguing indications of some yet-unrecognized physical force, while Rogers was anxious to enlist scientifically-trained and respectable personnel into a new research society, the purpose of which would be to break down the image of seedy charlatanism which kept "persons of culture and good social position" away from Spiritualism.

But the choice of Henry Sidgwick as the S.P.R.'s first president would decisively influence the entire direction taken in the struggle to preserve the concept of the soul in a rationalist culture. Sidgwick's biography and intellectual concerns are undoubtedly well-known to everyone here. What we should note, however, is the intellectual strategy he explicitly formulated for dealing with the issue, a strategy

which the entire organizational apparatus and research output of the S.P.R. would reflect.

Sidgwick knew that to scientists Spiritualism was an attempt to affirm something that could not be seriously entertained within an authentically scientific appreciation of the world: some normally unseen dimension of existence, the "spirit," the *soul*. Spiritualists claimed that the spirit manifested itself empirically. But the problem for scientists was that "spirit" itself was not a meaningful category of reality. Spiritualism's entire thrust was toward verification of some immortal component of human selfhood. But the entire orientation of science was toward the here and now, toward precisely what is mortal, what is temporal, what is contained within our own space-time continuum. In short, Victorian science as Sidgwick saw it was an explicitly secular (in fact, often an intentionally secularizing) enterprise in that it encouraged a cognitive orientation toward this world. Sidgwick knew that making the notion that some part of ourselves survives death at all meaningful would require a more substantial accommodation to the scientific perspective than Spiritualists had ever really made. It would be necessary to reveal that part of ourselves that was operating in the here and now. It would be necessary to locate the spirit as a phenomenon of this world, not merely point to its extraordinary intrusions into this world from another.

That would mean a search for a component of human personality that somehow functioned outside or beyond the constraints of the perishable body. Sidgwick felt he might find what he sought somewhere among those phenomena that indicated human mental activity was occurring outside recognized physiological channels. Somehow he hoped to demonstrate the existence of nonmaterial mind; the stuff (or paradoxically, "nonstuff") of which "spirit" might be made. In Barrett's findings on thought-reading, he saw the possibility of taking the next step toward elaborating a version of "spirit" that would be compatible with the scientific point of view, and with rationalized culture generally. In the Society for Psychical Research, he saw the opportunity to actually secularize the *soul*.

Sidgwick and the so-called "Cambridge group" he brought into the S.P.R., especially Frederick Myers and Edmund Gurney, would essentially hew a new enterprise, psychical research, from Spiritualism. The whole question of the personality's survival of bodily death was for the most part shelved. Under the guidance of Sidgwick and his friends the field turned out to be not an attempted verification of the spirits without, but an homage to the ineffable within. It is impossible to understand Victorian and Edwardian psychical research without realizing its profound distance from orthodox Spiritualism. That distance, incidentally, was not lost on the predominately Spiritualist membership of the S.P.R., which organized an unsuccessful "palace revolt" in 1886.

What, then, did this new discipline finally come to say? What image of human selfhood did it offer? The first key element in it was the concept of "telepathy" or "telepathic mind," a concept that was considerably more expansive than now. Primarily through the work of Gurney and Myers, "telepathy" was eventually held to be a special faculty of the human mind, not necessarily confined to a handful of gifted individuals, which was not constrained in its operations by the physical apparatus of the senses or indeed by matter itself. "Telepathy" was not a discrete mental act but a whole mental capacity, manifested in thought-transference, apparitions, and a host of other specified phenomena. Once Gurney and Myers felt they had established that telepathic dimension of mind, they proceeded to probe the origins of its energies. When Gurney died in 1888, Myers was left alone as the S.P.R.'s major theorist and conceptual architect. Drawing on his own and colleagues' work on hypnotism and the trance state, and especially on the famous Piper case, he eventually produced the most startling conceptual framework for the entire discipline. Myers concluded that "telepathic mind" was itself epiphenomenal of subliminal strata of human personality, or secondary layers of selfhood itself.

From about 1892 onwards, the Proceedings of the S.P.R. featured a number of articles by Myers in which he set forth his concept of the "subliminal self". These were Myers' final and most significant contributions to the field of psychical research. He died in 1901. Prior to his death, however, he compiled major portions of those articles into a large, unfinished book entitled Human Personality and Its Survival of Bodily Death. The work was published posthumously in 1903. It constitutes, for all its incompleteness and confused and sometimes barely readable prose, the best expression of what psychical research meant by the turn of the century.

That can be said because Myers made a deliberate attempt to synthesize the entire corpus of psychical research until that time. Each stage in the development of his ideas is presented as the end point of a consideration of a wide range of phenomena with which the S.P.R. had been dealing for a generation. Apparitions, for example, are treated only after Myers has surveyed the entire literature collected by the Society on the telepathic conveyance of images, dreams, hallucinations, crystal vision, and other subjects. The analysis he ultimately draws from apparitions, hypnotic phenomena, and a host of other subjects (especially the Piper case) is thus methodologically engineered as the current statement of psychical research itself.

In the final analysis, that statement concerned nothing less than the substance of personal identity. The Myersian notion of the subliminal self is perhaps best understood in the context of contemporary opinion on the unconscious. While psychical research was very much part of a larger matrix of scholarly thought on that subject, it was at the

same time taking a considerably different tack from the rest. Janet, and others within that wind of the psychological profession concerned with unconscious mental life, already tended to view the appearance of submerged levels of personality as pathological and dysfunctional phenomena, fortunately occurring only occasionally. Even then, in Vienna, Sigmund Freud was moving toward a coherent portrayal of the unconscious as the repository of elements deliberately rejected, repressed, by the conscious self. But Myers, the major architect of psychical research's approach to the matter, looked at it from an entirely different perspective. In its own odd way, Myers' work may turn out to be one of the key documents in modern European intellectual history, just as Myers himself may be a much more pivotal figure than he is now acknowledged to be.

Myers did not believe that subliminal states of being erupted only rarely into the waking personality, nor that those states represented that which rational life must eschew, nor that their content and nature were in any sense determined by or even related to that of everyday consciousness at all. In fact, Myers thought not in terms of the "unconscious" as any unitary entity but rather in terms of a multiplicity of levels of selfhood. To him, what was called "normal, waking consciousness" was only one of some yet undetermined number of strata that, clustered together, composed "personality" or "selfhood".

I suggest, then, that the stream of consciousness in which we habitually live is not the only consciousness which exists in connection with our organism. Our habitual or empirical consciousness may consist of a mere selection from a multitude of thoughts and sensations, of which some at least are equally conscious with those that we empirically know. I accord no primacy to my ordinary waking self, except that among my potential selves this one has shown itself the fittest to meet the needs of common life. I hold that it has established no further claim, and that it is perfectly possible that other thoughts, feelings, and memories, either isolated or in continuous connection, may not be actively conscious, as we say, "within me"--in some kind of co-ordination with my organism, and forming some part of my total individuality. I conceive it possible that at some future time, and under changed conditions, I may recollect all; I may assume these various personalities under one single consciousness in which ultimate and complete consciousness the empirical consciousness which at this moment directs my hand may be only one element out of many.

While the body of Myers' work, culminating in Human Personality, is not the most lucidly written, its central ideas are unmistakable. Chief among these is that, to Myers, paranormal or telepathic phenomena were functions of

same time taking a considerably different tack from the rest. Janet, and others within that wind of the psychological profession concerned with unconscious mental life, already tended to view the appearance of submerged levels of personality as pathological and dysfunctional phenomena, fortunately occurring only occasionally. Even then, in Vienna, Sigmund Freud was moving toward a coherent portrayal of the unconscious as the repository of elements deliberately rejected, repressed, by the conscious self. But Myers, the major architect of psychical research's approach to the matter, looked at it from an entirely different perspective. In its own odd way, Myers' work may turn out to be one of the key documents in modern European intellectual history, just as Myers himself may be a much more pivotal figure than he is now acknowledged to be.

Myers did not believe that subliminal states of being erupted only rarely into the waking personality, nor that those states represented that which rational life must eschew, nor that their content and nature were in any sense determined by or even related to that of everyday consciousness at all. In fact, Myers thought not in terms of the "unconscious" as any unitary entity but rather in terms of a multiplicity of levels of selfhood. To him, what was called "normal, waking consciousness" was only one of some yet undetermined number of strata that, clustered together, composed "personality" or "selfhood".

I suggest, then, that the stream of consciousness in which we habitually live is not the only consciousness which exists in connection with our organism. Our habitual or empirical consciousness may consist of a mere selection from a multitude of thoughts and sensations, of which some at least are equally conscious with those that we empirically know. I accord no primacy to my ordinary waking self, except that among my potential selves this one has shown itself the fittest to meet the needs of common life. I hold that it has established no further claim, and that it is perfectly possible that other thoughts, feelings, and memories, either isolated or in continuous connection, may not be actively conscious, as we say, "within me"--in some kind of co-ordination with my organism, and forming some part of my total individuality. I conceive it possible that at some future time, and under changed conditions, I may recollect all; I may assume these various personalities under one single consciousness in which ultimate and complete consciousness the empirical consciousness which at this moment directs my hand may be only one element out of many.

While the body of Myers' work, culminating in Human Personality, is not the most lucidly written, its central Ideas are unmistakable. Chief among these is that, to Myers, paranormal or telepathic phenomena were functions of

alternate strata or personalities, temporarily in ascendence over the organism. The key point here is that in Myer's view that temporary ascendence was an entirely legitimate one, to be celebrated rather than feared. The subliminal self might reveal itself in hysteria and related forms of pathology to others. To the intrepid Myers, however, it expressed itself in genius, inspiration, love, joy, mystical illumination, and intense subjective euphoria. It was, in short, the ideal landscape of that "inner life" he had cultivated so long and so assiduously. Myers never developed any real notion, as Freud would later, of the specific anatomy of that region. There is no correlate in his work to the concepts of id, ego, or superego. But he did have a way of describing it. Myers felt he was presenting nothing less than the "indwelling soul, possessing and using the body as a whole."

Myers' own further musings on the subject are convoluted and extremely difficult to simplify. But a tolerably reductionist appreciation of his work reveals one thing clearly. Psychical research, through him, had finally arrived at the intellectual construction targeted from the beginning; a secular version of the soul. All the patient experiments, all the fevered conjecture, all the reasoned debate, and all the bitter in-fighting that had comprised the S.P.R.'s official life had finally yielded a product. It was what those who had initiated the struggle to integrate the core religious sensibility of modern Protestantism into secular culture had dreamed of finding, beginning with the Spiritualists and culminating, now with Myers. "Subliminal selfhood" was the secular soul.

And it was an entirely novel formulation. It was indeed a version of the soul in that it was described as some mysterious inner part (or parts) of ourselves that distinguished us as categorically superior to other forms of life: it was an "other" part of ourselves entirely. Yet at the same time it was secular in that it was a functioning component of our own earthly organisms, manifest (through telepathic phenomena) in this world. It was in fact an entirely new way of conceptualizing noumenal selfhood.

Actually, the very vagueness of the subliminal dimension of the self, as Myers presented it, may have been one of the qualities that excited those who found themselves interested in psychical research. So much could be read into it. What Myers was saying was that inside each of us is a mysterious but real energy, generating our individual quotients of what we individually believe to be laudable in the human personality. In other words, inside ourselves there are other selves--rather more interesting and better ones. Whatever we wanted to believe we were, we in fact were or could be. The capacity was within us. And that was fact, not an article of faith.

Myers' Proceedings articles on subliminal selfhood had aroused a great deal of interest, and the publication of Human Personality in book form in 1903 attracted considerable attention. Within the discipline of psychical research, its impact can scarcely be overestimated. Psychical researchers never accepted the entire set of Myers' ideas without reservation. Most significantly, his own belief that the subliminal self probably did survive bodily death was not usually seen to follow with any logical precision even from his own delineation of subliminal selfhood. That delineation, in turn, was often seen as inchoate. But it was precisely the act of filling in the gaps that occupied psychical researchers for the next generation. Indeed, the entire period in the history of psychical research from the turn of the century to the 1920s can justly be called the Age of Myers. His work provided the basic point of departure for discourse on the subject. His notion of subliminal selfhood provided the theoretical framework within or against which subsequent endeavors would be placed. There would really be no other conceptual overview for the discipline until the late 1920s.

Let us look, for a moment, at what the Myersian formulation encoded in cultural rather than scientific terms, in order to understand what would be its eclipse in the mid-20th Century by another understanding of human selfhood.

The secular soul was basically an expression of the bare essentials of the religious understanding of life as it had evolved in the West: the notion that individuals carry something ineffable within themselves, that the significance of man is not merely that accruing to any functioning component of a larger system (i.e., the material world), but rather that of an entity composed of distinct and mysteriously nonreducible stuff. Myers' telepathic subliminal self was what was left to the religious perspective when all else--all specific normative strictures, all specific behavioral suasions, all specific social prescriptions--had been stripped away. It embodied the position, advanced by theology from the beginning, that man is in and of himself cosmically significant. But unlike theology, it offered no means of understanding why or, more important, what was to be done about it. Psychical research has streamlined religion down to its core because its originators (especially Sidgwick) had felt religion could no longer be supported intellectually except perhaps on this, to them its last line of defense.

Psychical researchers had seen science as a way of viewing the world that denied or rendered meaningless the very notion of the miraculous, and feared it might eventually deny or render meaningless the idea that human existence was itself a form of miracle. Rather than attacking the scientific world view (as they saw it), they had tried to accommodate it. They yielded, like the Spiritualists, to the idea that what is meaningful is what is empirically known or knowable. They further yielded,

## The Secularization of the Soul

unlike the Spiritualists, to the idea that what is meaningful is what is known about this world. They would yield all else, but they would not yield the soul. The Spiritualists had drawn their defense on the soul as well, but they had still linked the soul to the survival of death. Since survival was an entirely "other-worldly" and hence "unscientific" consideration to the psychical researchers, they had for all practical purposes jettisoned it along with all else (God, dogma, creed, church) that they thought unsound in scientific terms. Finally, they wound up barricaded before the idea that human personality is actually numinous in this world, in this life. Their telepathic subliminal self was the imagery of that idea. The secular soul was neither more nor less than a celebration of nonmaterial individual personality simply because, like Everest, it was there. In cultural terms, there was simply nothing more to the Society than a celebration of personal essence for its own sake.

But the question now becomes: how strong and unqualified an affirmation of the value of personality or personal worth could modern, middle- and upper-class British society afford? How tolerant could society be of what psychical researchers, for want of anything else to say that would be "scientific," were screaming? Was the social world really organized, either structurally or culturally, to assimilate psychical research's version of selfhood? Could it be?

Actually, British society was presented with an alternative version of human personality, one that it would find far more acceptable than the secular soul. In fact, that alternative version was being elaborated at the same time that the individuals discussed here were affiliating themselves with the S.P.R. The Society's leaders were aware of it even then, in the early 1900s. What they didn't know, however, was that that alternative version of personality would eventually check them and what they stood for.

Its architect was Sigmund Freud.

Some Edwardian S.P.R. workers seem to have felt that if psychical research were to be accepted as a science it would have to offer what science offered: practical benefits. There was within the S.P.R. an attempt to carry on the Myersian principle of relating psychical research to the general flow of developments in analytical psychology and psychotherapeutics. In fact, it seemed for a while that Myers' ideas had placed them squarely in the middle of these new fields, if not in the vanguard. The Society for Psychical Research was attracting, as active investigators, people who had been impressed by Gurney and Myers' early delineations of the hypnotic trance state as a manifestation of the unconscious or subliminal personality. This group (Lloyd Tuckey, Milne Bramwell, V. J. Wooley, Constance Long, William MacDougall, and others) was intent on developing the therapeutic applications of psychical research, specifically through hypnosis.

Some were convinced that the concept of subliminal selfhood was a major step forward in the treatment of psychopathologies like multiple personality. One, T. W. Mitchell, has in his writings and his official work for the Society left an interesting record of what was actually British psychical research's attempt to cross an important threshold. Mitchell and the other medical men now affiliated with the S.P.R. were about to test the degree to which there was a practical, medical use for the secular soul.

In 1912 they received authority from the council to establish a medical section of the society, which was to publish at intervals special sections in to the Proceedings and in general abet the employment of psychical research's findings in the treatment of mental disorders. But there was another version of selfhood, as they came to realize, that seemed more capable than their own of providing British culture with what it needed.

Psychical researchers had of course been aware of Freud even before Myers' death. In the S.P.R. Journal for June 1910, Mitchell noted that Freud's views were "arousing considerable interest" and undertook a brief exposition of them for S.P.R. members by way of a discussion of Ernest Jones' article in the April 15 issue of The Psychological Bulletin. Mitchell acknowledged that "Freud's Psychology involves a radical change in our attitude towards the questions of the structure and functioning of the mind." Then, oddly, he implied that it was nevertheless not as challenging to orthodoxy as the ramifications of psychical research.

The conception of the Unconscious (Unbewusstein) as a sea of submerged ideas and emotions interacting with and determining the course of events in the consciousness which we know by introspection forms the foundation on which Freud's psychological superstructure rests. Freud's Unconscious is in truth not very different from Myers' Subliminal, but it seems to be more acceptable to the scientific world, in so far as it has been invoked to account for normal and abnormal phenomena only, and does not lay its supporters open to the implication of belief in supernormal happenings.

Events would prove Mitchell correct, although he himself may have misunderstood why. The entire response of the S.P.R.'s medical corps to Freudian thought was curiously amorphous. They seem to have recognized Freud's importance and even his accuracy in some general way, yet they never formally conceded the implications his ideas held for their own views. In November 1912, the S.P.R. Proceedings featured the first special section composed by the new medical section of the Society. Produced under Mitchell's guidance, it consisted almost entirely of a discussion of the unconscious that reveals the basic inability of those who championed the secular soul to substantively relate their work to Freud's portrayal of mind and personality.

## The Secularization of the Soul

It would appear that, at least in Mitchell's own case, the problem was essentially a nonintersection of vital interests. He saw something to celebrate; Freud saw something to cure.

Mitchell's paper "Some Types of Multiple Personality" turned out to be (after extended treatments of noteworthy clinical examples of the syndromes, particularly the Sally Beauchamp case) basically a rumination on the unitary source of the human personality. His concluding remarks explicitly addressed themselves to Myers' argument that selfhood is essentially the experience, at any given time, of one out of a variety of forms of consciousness generated subliminally. To Myers, that subliminal storehouse had been the soul. And Mitchell's paper trundled along to a closing examination of that position in light of the facts of multiple personality. Could the subliminal region Myers had probed account for what was seen in this pathology? Mitchell decided that Myers' only error had been his reluctance to acknowledge the unitary nature of the subliminal ("there seems no reason why we should not regard one and the same soul as the effective ground in each and all of the phases of consciousness occurring in one individual"). But how then did that one soul produce so many expressions in the pathology of multiple personality, some of them overtly malicious? Mitchell submitted that in such cases the physical organism did not properly achieve that temporal progression of forms of consciousness that Myers would have considered normal life (i.e., the experience over time of varying expressions of the subliminal self, such as dreams, genius, inspiration, trance states, and so forth). Multiple personality was an example of the breakdown of whatever physical (neurological) screening mechanics existed, so that two or more forms of consciousness actually battled for control of the organism at the same time. But Mitchell found nothing wrong with Myers' delineation of the subliminal as the repository of that which was marvelous in man. There was nothing, he insisted, to be feared in the human soul. Rather, there was a great deal to be feared when our physical systems betrayed it, when they somehow failed to deploy its facets properly and in sequence. In such cases, its true character was marred by the imperfect physical mechanisms with which it had to express itself. "One unitary soul may persist behind all dissociations of consciousness," opined Mitchell, "but it will be unable to appear as a unity, and its manifestations will be fragmentary and discordant. Its unity will be masked by the imperfections of its instrument."

True to the tradition of psychical research, Mitchell had directed his energies toward an explication of the soul (which Myers had originally psychologized). In the following article, entitled "A Study in Hysteria and Multiple Personality, with Report of a Case," he described how one approached that unitary source of consciousness when it required adjustment, how one actually grappled with a malfunctioning secular soul. The paper is fascinating in its refusal to concede that expressions of the unconscious could reflect the unconscious' own deformities, in its insistence that only the mechanical dynamics

of its expression marred its nature and required attention. Quoting Myers, Mitchell said of the progression of deviate personalities in cases of hysteria and multiple personality: "These are not pathological phenomena, but pathological revelations of normal phenomena, which is a very different thing."

In his treatment of an afflicted girl, "Milly," Mitchell briefly used the technique of Freudian psychoanalysis. But he deliberately stopped short of its completion and reverted instead to hypnotic suggestion as the sole form of therapy. He suggested to the varying characters in Milly's personality that they do her no further harm, and they appear to have complied. Pointedly, Mitchell remarked: "Very likely from the Freudian point of view my analysis was incomplete, but I had attained my ends." He hadn't seen, or perhaps hadn't wanted to see, Milly's unconscious as something to be dragged into the light, there to dissipate as completely as possible whatever destructive energies it contained. And in this also he was true to the conceptual tradition of psychical research. The object of celebration simply could not be treated as if it were a cesspool. In all, Mitchell's work perfectly illustrates the conflicting pressures on psychical researchers attempting to demonstrate the therapeutic applications of their work while they tried to remain faithful to its basic raison d'être. How does one diagnose or treat deformations of personality without conceding anything ignoble in the unconscious components of selfhood? How does one doctor what one wants to venerate?

Freud himself (a corresponding member of the S.P.R.) had been asked to contribute an article to the medical section's "Special Medical Part" in the November 1912 issue of the Proceedings. His work opened on a stern, non-nonsense note, as if he were aware of lecturing the heirs of a rival tradition. "I wish to expound in a few words and as plainly as possible," he began, "what the term 'unconscious' has come to mean in Psycho-analysis and in Psycho-analysis alone." His article went on to portray the unconscious as the repository of ideas that were strong but not acted upon. Hypnotic experiments, he submitted, torpedoed the argument that the unconscious consisted of latent ideas that when strong enough become conscious. Those Freud labeled the "foreconscious." In contrast, unconscious mental activity was expressly prohibited from reaching the level of consciousness, and in fact consisted of those ideas and impulses that had been deliberately rejected as unworthy of operationalization in normal, daily, conscious existence. He concluded by arguing that it was in dreams, where foreconscious and unconscious thoughts converged, that the structure and laws governing unconscious life could be discerned.

Freud did not go into detail when describing the character of that unconscious mental life, but his version was already well enough known. A brief allusion to the sense of revulsion patients felt when the unconscious was unveiled was revealing

## The Secularization of the Soul

enough. ("Psycho-analysis leaves no room for doubt that the repulsion from unconscious ideas is only provoked by the tendencies embodied in their contents.") The difference between Freud's portrait of subliminal personality and Myers' was the difference between the River Styx and Elysian Fields. As if to compensate, the concluding article in the "Special Medical Part" offered Boris Sidis' objections to Freud's ideas. Sidis, while no Myersian, was at least not yet ready to acknowledge the accuracy of Freud's depiction of the unconscious as charnelhouse ("The 'unconscious' brain-processes are problematic entities and there is no way getting at them.")

Mitchell and the British medical psychical researchers continued to deal with Freud in a gingerly fashion. They went on expressing admiration for accomplishments, but they never came out with an open discussion of the impact Freud had had on their own formulations. This refusal to confront the issue head on is rather strange, especially in light of Mitchell's declaration in 1939 that "the very foundations of medical psychology, on which we had built for over twenty years, had been shaken by the work of Professor Freud and his pupils.

In America, there were some at least who were trying to come to terms with the matter.

In 1914, Leonard Troland published a paper in The Journal of Abnormal Psychology entitled "The Freudian Psychology and Psychical Research." In it he briefly discussed Myers' notions of the subliminal, then flatly stated: "How different from this is the Freudian view, in which the subconscious appears to be composed of the moral and aesthetic excreta of the ideal life." He continued:

The essential forces in subconscious activity are ordinarily those of lust and malicious envy. The Doctrine of "die Animalitat des Unbewussten" throws a light upon subconscious phenomena which is quite different from that cast by the mere romantic theory of Myers. On the basis of the Freudian hypothesis we should expect that the most grossly immoral subconsciousnesses would be possessed by those persons who in their supraliminal activities are the most guileless. Conscientious clergymen when under the influence of their suppressed complexes should exhibit highly villainous tendencies. On the other hand, rakes and cutthroats, when intoxicated or dreaming should be pure-minded and gentle....If we accept the Freudian hypothesis with all its implications we must admit that the faculties of the subconscious mind are more commensurate with those of dumb animals than with the powers and limitations which we ordinarily recognize as human.

If Troland's article offered a reductionist version of Freudianism, it was shamelessly inaccurate as psychical research. Like many in America, he still saw the latter as "spiritism,"

pure and simple (most of the article is devoted to the proposition that, on the basis of Freud's insights, it is not possible to accept at face value anything said by mediums or Spiritualists about anything). Hereward Carrington's rejoinder in the following issue of The Journal of Abnormal Psychology naturally took pains to point out Troland's factual grasp of the material he was discussing. Finally, however, he could not resist shifting his gaze from Troland to make an orthodox psychical researcher's reply to Freudianism.

A word, finally, as to Dr. Troland's exposition of Freud's theory of the subconscious....According to this theory, the best people would be the worst and vice versa. We "repress" what we will not have in the conscious mind; it goes into the subconscious. Good! The purest-minded man or woman, then - according to this doctrine - is not the one who had the purest conscious mind; but the purest subconscious mind - that is, one who has let out all the "bad" it contains and retained more. So that, the more vilely we act, the more foul-mouthed we are, the purer we are as a matter of fact. What a delightful doctrine!... Unless we bring the contents of the subconscious mind to light, as the Freudians do, we should never know that we had one. Yet according to them, this is the man - this muck heap - this is the real man!

Carrington's sputterings, while betraying little appreciation of the complexity of Freudian thought, nevertheless reveal the visceral, immediate reaction that champions of the secular soul must have felt when confronting his doctrines. For the American had blurted out what Mitchell and the British tried to tiptoe around. The Freudian subconscious did stand in stark contrast to that of Myers; the inner depths of personality Freud saw did not remotely resemble the secular soul. Freud's inner man was not the source of joy and inspiration but of lust and mayhem. Deformed personalities, according to him, were not manifestations of the physical body's inability to channel properly the magnificent energies lying at the base of our being - they were manifestations of the mind's inability to control properly the potentially destructive forces that were, in fact, our selves. In this, the psychical researchers simply could not concur. But, whether they knew it or not, that was the model of self-hood with which they had to compete.

The S.P.R.'s medical section had a very short history, and its demise is an institutional reflection of psychical research's inability to meet the competition. During World War I, the medical section was discontinued because another organization was able to assume the task of applying psychological thought to therapeutic practice with more success. In 1905, the British Psychological Association had formed a Psycho-Medical Society (from earlier Society for the Study of Suggestive Therapeutics) in London. During the war, that organization's members were active in treating cases of shell shock

## The Secularization of the Soul

and other war-related neuroses. Experience in those areas revealed that Freudian concepts and modes of therapy yielded practical benefits in the process of rehabilitation. After the war, the British Psychological Association decided to form its own medical section to continue experimentation with such techniques, the organ of which was The British Journal of Medical Psychology. The S.P.R.'s medical section was simply left to wither.

What was happening, of course, was more serious than the folding of a special branch of the Society. Psychical research itself had reached a conceptual dead end. Unwilling or unable to entertain the notion that the subliminal self might not be an altogether delightful aspect of the human entity--that it was not, in a word, holy--the psychical researchers could only stand and watch as other investigators proceeded to supply what the surrounding culture seemed to want. Others were already trying to answer the question psychical researchers could not even ask: how to modify or creatively channel destructive psychical energies within the self.

Within the S.P.R., there would be no more medical sections, no more attempts to apply findings to tangible issues of mental health. Throughout the Edwardian era, the war, and well into the '20s there would be only the same (by this time rather tired) assertions that the subliminal self did indeed exist and was indeed telepathic. Fewer people seemed to be listening. There would be fewer Nobel Prize winners and fellows of the Royal Society and no more prime ministers in the S.P.R. There would be fewer and fewer intellectuals of any note even interested in psychical research (although there would always be a handful). Slowly but surely, the construct that had attracted them, the Myersian secular soul, was dissolving as the intellectual pivot of the discipline. And as commitment to the Myersian delineation of subliminal selfhood faded, as that delineation actually came to appear untenable (outside the psychical research community) alongside Freud's, the entire discipline went back to the drawing boards.

I hope I do not seem too gloomy about the historical destiny of psychical research. I have merely tried to explain its historical evolution from its Spiritualist antecedents to the Freudian challenge. The fact is, those of us interested in the wellsprings of character and the nature of human personality are now moving well beyond Freud. I rather suspect that there may be things in the intellectual tradition of psychical research which, once dismissed, now merit re-examination. I would even suggest that in your own history you can find things to say that the world may now be much more anxious to hear.

John J. Cerullo is Associate Professor of the Humanities, Merrimack Valley College, Manchester, New Hampshire.

MYSTICAL EXPERIENCE AND PRAGMATISM:  
DISCUSSION ILLUSTRATED THROUGH BIOGRAPHY

By Walter Houston Clark

---

Abstract: The author explores the roles of William James' pragmatism in mystical experiences.

---

Scholars are famous for their preference for long and esoteric words rather than short and simple terms, as Charles Lamb gently suggested in his A Dissertation on Roast Pig. It was no other than our own delightful philosopher, William James, whom Lamb might have been satirizing when he popularized the term "Pragmatism," by which James meant that ideas have results. The ideas he was especially concerned with were religious ideas, and the results were sometimes nil and sometimes life-changing. He believed that the idea of God's existence made a difference, "raises our centre of personal energy, and produces regenerative effects unattainable in others ways." (James, p. 523)

The popular view of mysticism is that it is diaphanous, with results that, like the experience itself, are kept within the self and make no difference except for talk, which is as inoffensive, harmless and boring as the experience itself. While there is no doubt that many "mystical" experiences can be seen as falling into this category, there are others that are as cogent and powerful in their results as the society-changing character of an assassin's bullet. It is the intention of this brief paper to highlight the difference that a powerful mystical experience may make in a personality, and through that personality on society.

The first case is taken from a newly published book by John James Cerullo, The Secularization of the Soul: Psychical Research in Modern Britain, proofs of which were sent me by the publishers for my comment. The thesis of the book is that the members of the Society for Psychical Research, founded in 1882, were not religious persons in the ordinary sense of the term in that they were concerned with theology or ecclesiastical punctilio, but held a mystical view of the soul as an entity that is totally apart from the body and hence had an influence and, in cooperation with man, could affect changes in society and human nature either beneficial or malignant according to the will of the acting organism. The members conceived of themselves not as devils nor as angels but simply as scientists who, as members of The Society for Psychical Research were concerned with studying these strange phenomena, often associated with religion, to discover the laws under which its behavior might be predicted. Nevertheless, though Cerullo does not scientifically prove that ability is invariably

associated with a belief in the reality of the most non-physical element of the living human organism, nevertheless he suggests strongly that those who approached the soul in a non-theological or secular way tended to show abilities of a high order.

Among the seven or eight members of the SPR whose biographies he relates as typical of the members of the Society, one of the most interesting is that of John Harris. Harris was trained as an evangelical Baptist missionary and sent to the Congo Free State. There he first had his attention called to the greed and callous cruelty of the Belgian overlords when, on the first morning after arriving at his station, he found the freshly severed hand and feet of an African girl lying on his verandah. They had been placed there by the father of the girl as a means of calling to the attention of the missionary the habitual methods of ruling the territory under the owner of the territory, namely King Leopold of Belgium. Instead of inveighing against the inhuman system which used human beings simply as means to enrich those in charge of the system, a method which had been tried before but with little effect, Harris procured a camera and proceeded to document his charges that uncurbed greed was the motivating factor among the whites who were responsible for the conditions that afforded for them an easy living.

Harris realized that the reform of this callous and unprincipled system would be no easy task, and more difficult than the emancipation of the slaves had been. He continued to take his photographs and then to bring them to the attention of influential men in England who had the power to force an investigation. Their reaction was to agitate for an international commission to look into the matter. Eventually King Leopold of Belgium was forced to give up this source of his great wealth. Eventually Harris held briefly a seat in the British Parliament. He considered it the greatest achievement of his life when the League of Nations accepted the principle of trusteeship as a guideline in governing colonial possessions. In 1933, seven years before his death, he was knighted.

Though obviously his thesis is an arguable one, Cerullo implies that the concept of the intangible soul in some ways both allowed and encouraged the kind of unselfish and successful service to mankind that motivated Harris. Its essence is the intangible and mystical cogency of one's naked soul that hides within it the possibility of enlarging one's concept of oneself until it extends far beyond the confines of its narrow self. Cerullo obviously feels that the pure mystical sense of the soul, uncontaminated with the theology and ecclesiasticism which so often undermines the mystical cogency that springs from the belief in the soul, alone is a great ethical treasure (Cerullo, 138 ff.)

Another example, more clearly and conventionally mystical than the case of Harris, is that of the late Reverend Mary Hart (a pseudonym) who, beginning over twenty years ago, was a

counselor of mine. She came to me to get counseling for an experience she did not understand. Brought up conventionally and confirmed in the Episcopal church during adolescence, at the age of 43, after reading The Varieties of Religious Experience by William James, her consciousness was suddenly overcome by a mystical experience similar to that of Blaise Pascal that marked an abrupt change in her values. Some of the phrases she had written down to describe the experience included

"Timelessness, spacelessness, deep quiet, vibrant - not sleep, a dream, daydreaming; time dropped out but invaded all; I was in it, participating in it - not an observer. This awareness was sudden yet timeless. This other realm was very real, - not a glimpse, but the whole of it. Afterwards: agonizing loneliness....Felt a part of all mankind - suffered intensely with people.... Love, power, truth, Christ, God intensely real."

After she found an enhanced ability to relate to people. Her students came to consult her, which had not occurred before. A friend of long standing testified that she had changed from the self-centered, thoughtless, inconsiderate person she once had been. When she developed some painful neurotic tendencies, I pointed out to her their relation to her mystical experience, and asked her whether she did not wish it had not occurred, she immediately retorted, "I would rather die than be the woman I was before!" (Clark, pp. 19-20)

Another case was that of Donald, an armed robber incarcerated in a maximum security prison for a long term sentence. He had been convicted for about the fifteenth time; this time for armed robbery and was considered incorrigible. In order to gain control of an experiment with psychedelic drugs sponsored by Timothy Leary, he had volunteered as a subject. Following his sixth administration he saw a vision of Christ, and helped him carry his cross toward Calvary, during which time Christ had cast at him a look of infinite compassion. After his vision faded he told me that he had looked out of the prison window. Then he said, "All my life came before my eyes, and I said, 'What a waste!'" This was the turning point of his life.

Following the close of the experiment Dr. Leary left Cambridge. Donald and another armed robber named Jim, who, with Donald, controlled the prison population when the guards were out of sight, got permission from the authorities to allow them to continue their own rehabilitation and that of other convicts within the prison walls. Both of these men had had mystical experiences. Previous to their current convictions they had seldom been out of prison for more than a few months at a time. They were forty to fifty years of age

when they were finally released. When I was last in touch with them they had been out of jail continuously for more than seven years. I have no information of their ever having returned to jail.

The interested student will find many more cases of conversion experiences in William James' Varieties of Religious Experience and in Sir Alister Hardy's The Spiritual Nature of Man. Not all of these case histories are typical mystical experiences but rather what are often referred to as "conversion." However, the distinction between the two is subtle. Most conversions have a mystical component in them while nearly all mystical experiences are followed by a conversion of some kind.

Since in the Call for Papers for this meeting we were invited to relate autobiography, I venture to send the following. I consider myself a scholar but something of a spiritual dullard in that I require spiritual dynamite to send me into spiritual orbit. My spiritual dynamite are the psychedelic drugs. Before my first trip on LSD I had been troubled with an academic dispute with a colleague so acute that I had been unable to deal with him. I considered that he had taken unfair advantage of the school of which I had been Dean, and still feel that way. But he had won the argument and I found myself unable to keep my mind free of unkind thoughts about him, even to the point where I would wake up at night and get satisfaction in daydreaming about the situation. In all this I knew I was destroying myself rather than my opponent, but I seemed unable to forget my administration defeat.

When LSD began to take effect I began to see visions of a vast beach with mists rolling in over it along with the waves. Time was distorted if not abolished and, despite the fact that my comrades were with me the words spontaneously formed themselves, "Alone on the shores of Eternity!" Not once did I have any sense of my opponent or think about the controversy in any way. But the next morning on awakening from sleep, I suddenly became aware of the fact that my animosity had departed, and it has never returned.

It was as if some inward guide had known that I needed to rid my mind of the burden of thinking endlessly of my problem. Doubtless, if I had won the field, I would have found it much easier to forgive my adversary.

CONCLUSION: In these biographical accounts I have illustrated the operating of Pragmatism both philosophically and religiously. In all these cases we have examples of mystical experiences with practical results thus illustrating William James' doctrine of Pragmatism.

REFERENCES

Cerullo, John Hames, The Secularization of the Soul: Psychical Research in Modern Britain. Philadelphia: Institute for the Study of Human Issues. (In Press)

Clark, Walter Houston, Chemical Ecstasy: Psychedelic Drugs and Religion. New York: Sheed & Ward, 1969.

Hardy, Alister, The Spiritual Nature of Man. Oxford: Clarendon Press, 1979.

James, William, The Varieties of Religious Experience: A Study in Human Nature. New York and London: Longmans, Green, and Company, 1902.

Walter Houston Clark is Professor Emeritus of Psychology of Religion, Andover Newton Theological Seminary.

REAPING WHAT WE SOW:  
CONSCIOUSNESS RESEARCH AND THE POLE SHIFT SCENARIO  
By John White

---

**Abstract:** After presenting various aspects of the pole shift concept, the author examines several types of data pertaining to it and possible "trigger mechanisms" for a pole shift. He stresses the relation between the state of human consciousness and geophysical events.

---

In 1973, while I was working at The Institute of Noetic Sciences in California, I began to receive communications from some people who felt they had psychic information about impending global events that would be disastrous. At that time, you may recall, there was a widespread rumor that the West Coast was going to experience a terrible earthquake and a large portion of it would slide into the sea.

This rumor was probably due to the psychic readings of Edgar Cayce, the "sleeping prophet." In the 1930s he had spoken of certain global processes he called "earth changes." These changes were to include terrible earthquakes, volcanic eruptions, and the rise and fall of land masses. They would begin in the second half of this century and increase in intensity, culminating at the end of the century in what Cayce described as "the shifting of the poles." Other readings indicated that this shift of polar positions would be devastating. These predictions had permeated the psychic community over the years, and had set up an expectation of terrible global destruction.

Some of the people coming to The Institute of Noetic Sciences had messages of that sort, and they wanted help in alerting the world. I listened to the people, but it wasn't our function to warn the public--civic officials do that--and so I refused all requests of that sort. It proved to be the best policy because in all cases the predictions were wrong.

Nevertheless, my interest in the subject remained high, especially with regard to what is called "pole shift." This theoretical event, also called "axis shift," is a sudden and cataclysmic movement of the planet in which it either flips end over end in space (as much as 180°) or--and this is an alternate view proposed by some theorists--its crust slips around the molten interior (as much as 90°). In either case, the result is said to be worldwide destruction.

One of the people who contacted the Institute was Dr. Jeffrey Goodman, author of the book We Are the Earthquake Generation. He was researching the subject of earth changes

by using a team of psychics in order to compile data about what they foresaw for the planet in terms of geophysical and societal changes over the next several decades. Goodman's purpose in contacting us was not to make a warning, but to share some of his research findings.

The composite picture that emerged from his analysis of the psychic predictions was startling in three ways. First, there was a surprising amount of agreement among the psychics, even though they didn't know each other or what each had told Goodman. Second, the composite picture foretold worldwide changes in the geography and climate of the globe that would be almost instant, geologically speaking, and thus would be catastrophic. Third, Goodman, who is both a geologist and an anthropologist, found that the predictions could be scientifically supported to some degree.

These changes, the psychic forecast said, would begin in the late 1970s, and would build in intensity and frequency. There would be earthquakes, there would be volcanic eruptions, there would be increasingly erratic, freakish weather, there would be changes of climate and ocean currents, and there would be great loss of land in some areas through submergence and inundation, while in other areas land masses would rise above sea level from the vast expanse of the world's oceans. All this would coincide with marked changes in society, population shifts and a general period of disorientation and suffering for civilization, including unprecedeted loss of life.

The final event in this scenario of earth changes would be a pole shift. According to some of the predictions, within a single day's time the entire planet or its crust would change position in space, so that the polar positions would be shifted and relocated.

What would result from a pole shift? In a phrase: global cataclysm. Enormous tidal waves would roll across the land as the oceans became displaced from their basins. Hurricane winds of hundreds of miles per hour would sweep the planet. Earthquakes greater than have ever been measured would wrack the land. Volcanic activity would pour out huge lava flows, along the poisonous gases and choking ash. Climates would change almost instantly. Land masses would rise and fall, altering the face of the globe. And if the shift were less than 180°, the polar icecaps, exposed to strong sunlight by having moved into the temperate or tropic zones, would melt rapidly--within a few hundred years--while new icecaps would begin to build at the new polar locations. Last of all, large numbers of organisms, including humans, would be decimated or even exterminated, with signs of their existence hidden under thick layers of debris and sediment or at the bottom of newly-established seas.

Has this ever happened? Might it happen again? That is what I became interested in exploring. Goodman seemed to have earth changes research well in hand, except that the question

of pole shifts needed much deeper study, and no one else seemed to be doing that. So, for reasons of intellectual curiosity and humanitarian concern, I decided to take on the task.

In the course of six years, I gathered a large amount of data that strongly pointed toward a "yes" answer to my questions above. The data come from three sources: ancient prophecies, contemporary psychics and scientifically-oriented researchers. Although their predictions and prophecies about a pole shift have many points of difference and even disagreement among them, they are almost unanimous in declaring that our planet is going to experience one in the near future--at about the end of this century.

I will briefly describe the sources of the predictions and prophecies. First, the ancient prophecies I've identified include the Bible, Hopi Indian and other Native American prophecies, Nostradamus and several occult traditions claiming to have their roots in the lost civilizations of Atlantis and Lemuria.

Second, the contemporary psychics include Edgar Cayce, who seems to have set the baseline, so to speak, for this topic in the psychic community. But other psychics also claim to have independently foreseen a pole shift. These include Jeane Dixon, Ruth Montgomery (who says that her information comes through her spirit guides, one of whom is Arthur Ford), the Rev. Paul Solomon, founder of the Fellowship of the Inner Light, and Aron Abrahamsen, a psychic in the state of Washington. There are many others.

Last of all, a handful of scientifically-oriented researchers claim that pole shifts have happened before--the late Immanuel Velikovsky was the most notable--and that another is nearing. (Velikovsky did not make such a prediction, however, and when I interviewed him he told me that he was skeptical of those who do, although he accepted the reality of ESP.) Albert Einstein also endorsed the idea of pole shifts, both past and future, in his introduction to a book on the subject entitled Earth's Shifting Crust, written by Prof. Charles Hapgood. More recently, the Journal of Physics carried a long article in 1978 by Peter Warlow, a British theoretical physicist, who discussed the evidence for previous pole shifts and proposed a mechanism to explain them. He did not predict another one, though. But last year a Swedish theoretical physicist named Stig Flodmark presented a long paper at the European Geophysical Society's annual meeting in which he, like Warlow, proposed a mechanism for explaining pole shifts. Unlike Warlow, however, Flodmark predicted that the planet is nearing the moment when another pole shift will occur in as little time as a single day.

The evidence suggesting previous pole shifts is dramatic but controversial. It comes from geology, astronomy, archeology and physics. It includes flash-frozen mammoths in Siberia and Alaska, including one with undigested summer vegetation in

its mouth and stomach. It also includes coral reefs in Alaska; fossils of jellyfish and raindrops; well-preserved trees, thousands of years old, frozen under the treeless Arctic tundra, some with fruit and leaves still on them; glacial striations in rocks near the equator that show a poleward movement; sudden reversals of the earth's magnetic field; animal extinctions correlated with ice ages; ancient maps of Antarctica, showing it free of ice, which were drawn hundreds of years before it was officially discovered in 1820. Still further suggestions of pole shifts are found in the myths and legends from cultures around the world that tell of global flood, lost civilizations, and reversed celestial orientation of the earth. The pole shift concept appears to offer a unifying explanation of these diverse and enigmatic data.

There is a case against pole shift, of course. Please understand that I am not saying the pole shift concept is definitely proven--it isn't. Nor am I personally predicting Doomsday via a pole shift. My role is that of an investigative reporter asking questions, not a scientist giving answers. I am simply advocating an open-minded examination of the pole shift scenario. But when I have gone to scientists for answers, I have often been appalled by the ignorance and prejudice I've found. There is a tremendous resistance in the scientific community not simply to the concept of pole shift but to merely considering the concept. This response is a reflection of the same attitude which psychical research encountered and continues to encounter, and it is most unfortunate.

Nevertheless, because the pole shift concept apparently can clear up a host of scientific mysteries, and, more important, because a pole shift could destroy civilization, I felt it necessary to present the results of my investigation in a book entitled Pole Shift, which was published in 1980 by Doubleday. It will appear next month in paperback from Berkley Books.

There are many aspects of the pole shift concept that need deeper examination than I've been able to make. Perhaps the most important is this: What conditions might bring about a pole shift? Various trigger mechanisms have been suggested. Some are natural, some are human in origin. Among the former are astrophysical/extraterrestrial factors external to the earth such as a rare planetary alignment that will occur in the year 2000, and celestial bodies such as comets, asteroids and miniature black holes that pass close to Earth or even collide with it. Natural geophysical factors have also been suggested, including the increasing mass of the Antarctic icecap, and upwelling convection currents of magma from deep in the planet that might cause a crustal slippage.

It is the human element, however, that many of the predictions and prophecies say will be of critical importance in triggering or preventing a pole shift, and this factor should be of deep interest to the Academy. In essence, the predictions and prophecies say, the state of consciousness among people will

determine the outcome of the approaching global crisis. This will be the final factor that influences the matrix of geo-physical and astrophysical factors operating to stabilize Earth in space.

Let's consider the situation in more detail to see what the relationship between planetary safety and human consciousness is said to be, as seen from an esoteric point of view.

All the world's major spiritual traditions tell us that free will is operative in human affairs and that we can influence the outcome of possible future developments through the application of our physical, mental and spiritual resources. The predictions and prophecies largely agree with this, although a few say that a pole shift is inevitable. Now, from the esoteric point of view, the purpose of prophecy is to warn people against the consequences of certain kinds of action. Dire prophetic words are spoken by a prophet in order to awaken people to their erring thought and behavior. By setting people into a new course of action, the prophet either defuses the disaster-in-the-making or else he causes people to prepare for it sufficiently far in advance so that death and destruction are minimized. The people's new mode of behavior eventually proves the prophecy wrong--which is exactly what the prophet wanted in the first place!

The mechanism by which consciousness modifies a set of circumstances has been described by some of the psychics as "thought forms." The term and the concept behind it come from esoteric psychology and metaphysics. The concept posits mental or psychic energy as an intermediate substance between matter and consciousness. From this perspective, thoughts are things--real but nonphysical energy of configurations, produced by human consciousness--that exist objectively in space outside the human beings who produce them. A thought form is the energetic embodiment of the idea on which a person dwells, consciously or otherwise, and it takes on an existence external to and independent of the thinker. By a process of which official science knows little, our thoughts "take wings."

In other words, when we think or focus our attention in a goal-directed way, the experience of mentation is not simply electrical activity within the neural pathways of the brain, nor is it confined to the limits of the cranium. Research into ESP suggests a fifth force in nature which is beyond the four known physical forces. It is metaphysical or mental force. The question then arises: What becomes of a thought after it has been thought? Does it simply disappear, vanish? Apparently not? From the point of view of the psychics and prophets, thought activity extends beyond the physical body, partaking of a "field of mind" surrounding the planet and extending into space for an unspecified distance. The mind field is composed of the collective experience of the human race. That is, our thoughts, feelings and actions are somehow

impressed or encoded into the field of mind energy, creating thought forms. Untold numbers of thought forms over millions of years have been contributed by the human race to the planetary field of mind. Thoughts of a similar nature tend to coalesce over time and gather into what could be called "thought fields." These thought fields are equivalent to what Jung called an archetype, which is a nonspatial, non-temporal repository of a certain basic human experience. The totality of thought fields, or archetypes, constitute an "atmosphere" of thought energy co-extensive with the planet's physical atmosphere and beyond, and can be understood as what Jung called the collective unconscious. This conception, incidentally, may explain why people everywhere have access to archetypal experience, since we are all immersed, so to speak, in the collective unconscious. This conception, incidentally, may explain why people everywhere have access to archetypal experience, since we are all immersed, so to speak, in the collective unconscious mind field.

Mind energy interacts with the physical-energy matrix sustaining the planet in space, and can influence it subtly but directly in either a positive or a negative fashion, depending on the vibratory quality of thought forms arising from the human level. Harmonious, loving mental states are said to produce a stabilizing effect on the planetary matrix of physical energies; disharmonious, hateful thoughts result in a destabilized matrix.

This mind-matter interaction is a two-way process. People may "receive" from the planetary mind field or collective unconscious, as well as "give." For example, certain universal or primordial images and symbols are perceived by people in dreams, meditation and other altered states of consciousness, regardless of race, sex, or culture. As another example, consider how a new idea or discovery often appears almost simultaneously in several widely separated locations, apparently as "fallout" or "precipitation" from nonphysical levels of reality to the physical.

Goodman has coined a term for the psychokinetic process by which human thought forms influence the total energy pattern of earthly life. It is biorelativity, the interaction of people with their physical environment via psychic, or mind, energy. In We Are the Earthquake Generation, he notes, "Since energy can be neither created nor destroyed, the energy of thought, psychics say, is still in existence as a sort of atmosphere or field surrounding the planet, recording all the experience of humanity. This is the so-called 'akashic record' which Cayce and other psychics claim to 'read' when they obtain paranormal information about the past" (p. 195).

Thus, from the point of view of the psychics, the influence of our mindstuff and our basic state of consciousness is there all the time, inevitably affecting the total earth-organism, for better or for worse. The important question, then, is not whether we are going to affect it but how we are going to affect it.

In that regard, the predictions and prophecies say, virtuous living and respect for the planet will infuse its energy matrix with powerful stabilizing influences. Prayer is a familiar form of this. It is no coincidence that psychic and spiritual traditions declare the efficacy of selfless prayer as a psychospiritual tool or resource. It adds constructively to the thoughtfields of the planet.

Better still would be the development of a steadily-focussed consciousness among people that recognizes the mutual dependence humanity and the cosmos have upon each other as co-creators of our joint destiny. Such a state of consciousness--which can properly be called a sense of conscience--would constantly govern our thoughts and acts in a life-enhancing way.

Spiritual traditions warn that we shall reap what we sow. Psychic traditions and psychical research offer an explanation of how and why this must be. The many "crimes against nature" that people are perpetrating--such as over-population, environmental pollution, wasting of nonrenewable resources, and nuclear testing--along with "crimes against humanity"--such as war, economic exploitation, the imposition of inhumane living conditions, religious persecution, political abridgement of human rights, intolerance and bigotry toward minorities, and so forth--are all pouring negative thought forms into the planet's energetic foundations. The result, the predictions and prophecies say, will be geophysical cataclysm in the form of earth changes and a pole shift as the Earth-organism seeks to restore balance in the system.

Thus, from the point of view of psychic, prophetic and spiritual traditions, rather than saying we will be punished for our sins, it would be more accurate to say we will be punished by our sins. The law of karma, or cause and effect, is a stern one, and if there is global devastation, we will have no one to blame but ourselves.

If a pole shift destroys civilization, some people will survive, according to the predictions and prophecies. The great loss of life will open up niches in the environment for new life forms to emerge. Those who are most deeply attuned to cosmic processes will become the seedbed from which it is said a new race, a higher humanity will evolve in accelerated fashion. The new race will know from first-hand experience what the terrible consequences are for failing to "walk in balance on the Earth Mother," as Native Americans say. It will know how to live in harmony with cosmic processes and will inherit the Earth. I have proposed elsewhere that such a higher form of humanity be called Homo noeticus, although I do not believe that global destruction is necessary for such an evolutionary advance to occur.

It is an awesome vision that emerges from the study of pole shift data. Religious and psychical themes blend

intimately with scientific and sociological ones. The subject is vast and requires the most careful scrutiny. Great care must be taken not to draw premature conclusions that could lead either to panic or to relaxed vigilance. Worst of all, however, would be total disregard of the subject. The stakes may be nothing less than the life or death of human society, and the outcome may depend on human consciousness.

According to the predictions and prophecies, we are approaching one of the most critical junctures in the history of our planet. Will there be destruction or transformation to a new world order based on love and wisdom? The choice, they say, is ours.

#### BIBLIOGRAPHY

Anonymous, Collapse & Comeback. Metascience: P.O. Box 747, Franklin, NC 28734, 1979.

Cayce, Hugh Lynn, Earth Changes Update. A.R.E. Press: Virginia Beach, 1980.

Don, Frank, Earth Changes Ahead. Warner Books: New York, 1981.

Goodman, Jeffrey, We Are the Earthquake Generation. Seaview: New York, 1978. (Available in paperback).

Hapgood, Charles, The Path of the Pole. Chilton: Philadelphia, 1970. (Second ed. of Earth's Shifting Crust; available only in hardcover).

White, John, Pole Shift. Doubleday: New York, 1980. (Available in paperback).

## ON THE OBJECTIVITY OF NEAR-DEATH EXPERIENCES

By Carl B. Becker

---

**Abstract:** Professional journals have recently become interested in the phenomena of deathbed visions of near-death experiences (NDE's), for what they reveal about man's psychology, and possibly about survival. Among the central issues at stake is whether the content of these visions is hallucinatory and non-referential, or in some sense "objective," and open to verification. This paper examines several respects in which NDE's may be considered "objective," by focussing on three types of contents common to such visions: deceased relatives, religious figures, and "other worlds." Character-change on the part of the vision-percipient is psychologically important but philosophically inadequate to substantiate objectivity. However, factors such as (1) knowledge gained paranormally through such visions and later verified, (2) similarity of intentionality, a "take-away purpose," observed at deathbeds in very different cultures, (3) lack of correlation between religious expectations and visions perceived, and (4) cases in which third-party observers also witnessed visionary figures, tend to indicate that more than simple hallucinations are taking place in NDE's.

---

In recent years, the study of the question of survival--the continuity of personal consciousness after death--has become increasingly prominent in both psychological and philosophical journals and conferences. There is a growing acceptance that we can gain a greater understanding of the nature of personhood and formulate meaningful (i.e. falsifiable) hypotheses about survival based on empirical studies. Clinical as well as anecdotal studies of near death experiences have become widely known. The death experience has been characterized in the popular mind by the images of dark tunnels, buzzing noises, "figures of light," and heavenly fields. The fact that many people have these sorts of experiences is now too widely established to be questioned, but the origins, meanings, and ontological status of these experiences are still widely debated by philosophers and psychologists. Experiences of tunnels, lights, nets, and buzzing ears may well be produced or explained by the chemistry of the brain. Other aspects of deathbed visions--particularly their human content and apparent intentionality--may be less easily "explained away." This paper will take a closer look at some of the unique features of deathbed visions which tend to separate them from pure hallucinations and to indicate that events of significance to the survival hypothesis may be occurring here.

Visions of Departed Relatives or Friends. It is quite common for people having deathbed visions to "see" the face or figure of departed friends and relatives in their near

death experience (NDE). Visions of mothers and spouses are apparently commonest comprising about half of the cases in which non-religious figures are "seen."<sup>1</sup> These are followed by visions of siblings, children, and in American Studies (but not Indian!), friends.

The doctor gave me up, and told my relatives that I was dying. However, I was quite alert through the whole thing, and even as I heard him saying this, I felt myself coming to. As I did, I realized that all these people were there...who had passed on before. I recognized my grandmother and a girl I had known when I was in school, and many other relatives and friends. It seems that I mainly saw their faces and felt their presence. They all seemed pleased. It was happy....<sup>2</sup>

Such appearances sometimes lead to dramatic changes in the character of the percipient, as in the case of a seven-year old boy dying of mastoid infection. He had been rebellious, refusing medicine and fighting the nurses. The he had an NDE, in which

The boy insisted that Uncle Charlie [a doctor] came, sat beside him, and told him to take his medicine. He also told the boy that he would get well. The boy was very sure that Uncle Charlie had sat in the chair and told him these things. After this experience, the patient was cooperative. He was not excited, and he took the deceased doctor's "visit" as a matter of course. The next morning, the boy was much better--a dramatic change had occurred in his condition.<sup>3</sup>

Aside from the conviction on the part of the perceiver that the person seen was "really there" and the fact that apparitions of dead relatives drastically outnumber those of the living relatives,<sup>4</sup> there is nothing in these NDE's which would in itself indicate survival. It would be very easy to suggest that the dying man simply thought about other people who had died as he himself lay dying, and this concentration on dead friends led to their visualization.

There is an immediate answer to this skeptical hypothesis. It is clear in many cases that the dying patient had not been thinking about nor expecting to see such friends or relatives. Even more important, however, are the many instances in which the dying person "sees" deceased relatives whom he had not known to be dead (sometimes called "Peak in Darien" cases). An early, well-documented example is the case of Doris Clark B., who saw her sister Vida as she was dying on January 12, 1924. Vida had died the previous Christmas day, but the fact had been carefully kept from his sister Doris, so as not to affect her condition.<sup>5</sup> In other cases, the dying person provided information which

## On The Objectivity of Near-Death Experiences

was unknown to any of the people present of the death of a brother in India, Italy, Paris, or other distant locations.<sup>6</sup> Indeed, such declarations that the dying persons saw dead friends and knew that they were dead, were often taken as indications that the patients were hallucinating<sup>7</sup>--until later information confirmed that he had at least been correct about the fact of the prior death of his friend or relative.<sup>8</sup>

Another curious commonality of the figures seen, aside from the fact that they are deceased, is that they generally exhibit an interest in "guiding" or "taking away" the patient.<sup>9</sup> Typical of this phenomenon are instances like those of David and Harry:

Harry died at Abbot's Langley on November 2, fourteen miles from my vicarage at Aspley, David the following day at Aspley. About one hour before the death of the latter child, he sat up in bed, said distinctly, "There is little Harry calling to me."<sup>10</sup>

or again, the dying words of tenor James Moore,

"There is Mother. Why, Mother have you come to see me? No, no, I'm coming to see you. Just wait, Mother, I am almost over. I can jump it. Wait, Mother."<sup>11</sup>

The apparent purposefulness of these bedside visions reminds us of the apparent purposefulness observed in other apparitions of the dead, and is an important difference from other hallucinations which tend to lack this characteristic quality.

Most impressive of the NDE's, however, are the cases in which other people present in the room are also able to witness the presence of the departed relative(s) with his "take-away purpose." Nurse Joy Snell described her friend Laura Stirman's NDE:

A short time before she expired, I became aware that two spirit forms were standing by the bedside, one on either side of it. I did not see them enter the room....But she recognized them immediately. A smile, beautiful to see, lit up her face. She stretched forth her hands and in joyous tones exclaimed, "Oh, you have come to take me away! I am glad, for I am very tired." As she stretched forth her hands, the two "angels" each extended a hand.<sup>12</sup>

Laubscher relates that in his medical practice, he has met many nurses who have

...actually seen the joyous faces of the relatives of the deceased who were dead, as if they

gathered round with happy welcome to receive him.<sup>13</sup>

Florence Marryat attests that she has seen the spirits of a patient's father and grandmother at a girl's passing.<sup>14</sup> In yet another instance, Col. Cosgrave reported that he had seen an apparition of Walt Whitman (d. 1892) hovering over the bed of his dying friend Horace Traubel (d. 1919), who stared at the apparition of his long gone friend and said, "There is Walt!"<sup>15</sup> Dr. Crookall also cites a number of such cases,<sup>16</sup> which add yet another note of verification to the idea that these NDE's are closer to the apparitions of someone having an OBE (objective) than to the subjective hallucinations of someone in delirium.

Next in frequency to visions of departed loved ones are visions of religious figures, sometimes called "beings of light." Preliminary cross-cultural studies comparing Indian and American deathbed visions indicate that religious figures are "seen" far more commonly at Indian deathbeds than American. In the West, religious figures are usually identified as "God," "Jesus," "Mary," or "Saint \_\_\_\_\_," while in India, "Yama" [God of death] is most commonly reported, followed by Rama, Krishna, and other such mythological figures.<sup>17</sup> Since no man has actually met God, Jesus, or Krishna as a fellow human in the 20th century, the identification of these figures is usually a superimposition of the perceiver. One girl had a throat implant and had been told that she would not be able to receive holy communion.

I can see that form now: It had blond-gold hair and it had a beard, a very light beard and a moustache. It had a white garment on. And from this white garment there was all this gold shining. There was a red spot here [she points to her chest], on his gown, there was a chalice in his hand, and it said to me, "You will receive my body within the week." And he went. And I thought to myself, "Well, that's funny."<sup>18</sup>

The identification of the figure of light with Christ or God is often explicit, as in the now-famous case of Private George Ritchie, who died (temporarily) on December 20, 1943, later testifying:

The light which entered that room was Christ: I know because the thought was put deep within me, "You are in the presence of the Son of God." I have called Him "light," but I could also have said "love," for that room was flooded, illuminated, pierced, by the most total compassion I have ever felt.<sup>19</sup>

On the other hand, there are many less religious people who have very similar experiences, but feel no need to label the

apparitions with any particular name, referring merely to "a bearded man against a golden light."<sup>20</sup>

It might be argued that these too are merely the final projections of the minds of the dying persons, which expect such religious comfort at death. If there were any such expectations, however, they must be on very subliminal levels, for there is no correlation between the religiosity of the percipients and the content of their visions or the frequency of this type of religious vision--except that religious patients more often give specific religious names to the "being of light." Moody relates

In quite a few instances, reports have come from persons who had no religious beliefs or training at all prior to their experiences, and their descriptions do not seem to differ in content from [those of] people who had quite strong religious beliefs.<sup>21</sup>

Even more surprisingly, Ring's detailed statistical surveys found that those most familiar with the literature of NDE's had the fewest visions, and those least expecting them had the most!<sup>22</sup> Moreover, even in cases where the patient was highly religious, the percipient sometimes hesitated to identify the figure with a religious character,<sup>23</sup> or was completely surprised by the appearance--as in the case of a woman who thought she saw her patron saint Gerard, dressed like a monk with sandals, when she had always imagined him to be dressed in velvet finery.<sup>24</sup> So visions are not merely dependent on the desires of the perceivers.

These religious "figures of light" seem to exhibit a purpose of guiding or conducting the dying person, as to apparitions of friends and relatives discussed above. While this comforted the majority of dying people, a large minority of the Indian subjects identified the apparitional figure as the god of death and were reluctant to "go with him" An Indian college graduate, for example, about to be discharged from the hospital suddenly shouted, "Someone is here dressed white....I will not go with you!" He died ten minutes later.<sup>25</sup> But such cases seem rather the exception than the rule. In most cases there is a distinct mood elevation, a serenity or even joy gained by the patient through his vision. And the purposefulness of the apparitions seems clear whether the percipient is pleased or afraid of the apparent intention.<sup>26</sup>

As in the case of visions of deceased relatives, there are some instances in which third-person observers in the sick-chamber also witness the alleged visitor. In 1918, the Society for Psychical Research published the case of one Mr. G \_\_\_\_\_, who saw, "standing at the head of my dying wife, a woman's figure, seeming to express a welcome." A famous doctor of nervous and mental disease who was present did not witness the figure, but attested that there

was no natural explanation for G \_\_\_\_\_'s vision, and that it could not be attributed to temporary hallucination.<sup>27</sup> Others have reported observing "two white figures,"<sup>28</sup> or "white-robed figures, a man and a woman, wrapped their robes around her....They floated away."<sup>29</sup> Animals in laboratory experiments sometimes are able to sense the presence of one having an out-of-body experience (OBE) when humans cannot. A recent case where animals seemed to sense something was reported by an experienced male nurse:

The patient, a Hindu policeman in his forties, was suffering from pulmonary tuberculosis.... Suddenly he said "Yamdoot is coming to take me away. Take me down from the bed so that Yamdoot does not find me." He pointed upwards and outwards. "There he is!"...There was a large tree with a great number of crows sitting on its branches. Just as the patient had his vision, all the crows suddenly flew away from the tree with much noise, as if someone had fired a gun. We were very surprised by this and ran outside through an open door in the room, but we saw nothing that might have disturbed the crows....It was as if they, too, had become aware of something terrible. As this happened, the patient fell into a coma, and expired a few minutes later.<sup>30</sup>

While such cases are not conclusive, they seem to be further evidenced that NDE's share certain characteristics with OBE's; they are occasionally perceived by animals, psychics, and observers. Could it be that people become more psychically sensitive to such apparitions at death?

Visions of Another World. Last we shall consider NDE's in which dead or dying people report seeing, or "travelling in" heavenly "other worlds." Some patients explicitly identify the place as "heaven;" a majority, who find the experience pleasant enough, simply say, "So that's what it will be like," or "Now I know there is life after death."<sup>31</sup>

The commonest imagery among visions of "other realms" is description of fields of flowers, gardens, or hills.<sup>32</sup> Commander A.B. Campbell saw "a wide moor, with a well-worn track to the brow of a hill," while temporarily left for dead.<sup>33</sup> Dr. Wiltse, whose case of temporary death was published in the St. Louis Medical and Surgical Journal also saw scenes of trees and sky, and a path leading to a barrier of rocks.<sup>34</sup> Some people feel themselves to be on a vessel on a large body of water, recognizing relatives on the far shore.<sup>35</sup> Many see colorful sunrises or sunsets,<sup>36</sup> or hear music during their NDE's of other worlds.<sup>37</sup> Gates, some of roughhewn stone, others of golden palaces or castles, are also very commonly reported,<sup>38</sup> reminding us of the visions so widespread in ancient Chinese and Japanese literature of those who had been to heaven and back. Intellectuals and students sometimes have visions of a realm of "sculptors and

philosophers, composers and inventors.<sup>39</sup> In almost all cases, the imagery seen is imbued with a radiance of its own, glowing or emitting a warm, intense light.<sup>40</sup>

There appears to be some "archetypical" similarity in the content of these visions, which is not significantly affected by the religious hopes or expectations of the dying patients. After detailed statistical analyses, Osis and Haraldsson concluded that

Belief in life after death doubled the frequency of visions symbolizing death as a gratifying transition ( $p=.003$ ), and responses with religious emotions ( $p=.006$ ). Belief did NOT significantly change the frequency of experiences of beauty and peace and the frequency of images of another world. Apparently the belief in life after death changes very little of the afterlife images themselves, but rules the religious emotions and sharply increases positive valuation of death.<sup>41</sup>

Moreover, the frequency and content of these visions seemed closely similar among reports from both Indians and Americans, Hindus, Christians and Jews.<sup>42</sup>

In some cases, these visions of other worlds also include paranormal knowledge which can later be verified. Sometimes it is simply the sighting of relatives, not known to be dead, in this realm where many other dead (and no living) people are perceived.<sup>43</sup> Janine Charrat, thought dead on December 18, 1961, saw visions of future events in her life, extremely contrary to both the laws of probability and to her own waking thoughts, but her life indeed evolved as she had foreseen in these visions.<sup>44</sup> Serge Lama, by contrast, had visions of past lives, from which he apparently gained correct information about buildings and events which he could not have known normally.<sup>45</sup> Many people dead or on the brink of death have visions in which they are told exactly when they will die, and their deaths follow these predictions even though their doctors have very different expectations.<sup>46</sup> In one case, a girl who thought that she was bound by messengers of Yama actually exhibited rope marks on her legs after the experience.<sup>47</sup> Apparently the unexpected vision of heaven's messengers had an intense, hypnotic-like effect on the subject's mind and body. Therefore, the question is not, "were there invisible ropes actually binding her legs," but rather, "what so altered her mind as to make her believe that she was bound by ropes, to the extent that they affected her body psychosomatically?" Deathbed visions of other worlds are not only interesting but important indications of survival to the extent that (i) they are intersubjective, not in being perceived by many people in the same room, but in their similarities which cut across cultural and religious boundaries; (ii) they produce information paranormally which is not otherwise known to the subject and can be verified; and (iii)

they frequently occur after the patient has been pronounced dead, after which the patient again revives. The subjects' feelings that they still have unfinished business to do on earth seems important for their revival in such conditions.<sup>48</sup> There are exceptions to the above general picture. Some people hallucinate; others have visions of monsters, hell, or blackness.<sup>49</sup> The point is less what other worlds they experience than that they cannot be dismissed as hallucinating, but demand careful study, which in turn may lead to a deeper understanding of man and the universe.

## ENDNOTES

1. Karlis Osis and Erlendur Haraldsson, At the Hour of Death (New York: Avon Books, 1977), p. 218.
2. Raymond Moody, Jr. Life After Life (Harrisburg, PA: Stackpole, 1976), p. 53.
3. Osis, p. 149.
4. Ken Ring, Life At Death (New York: Coward, McCann & Geoghegan, 1980) quotes Kubler-Ross on p. 208; cf. also Osis, p. 29.
5. William F. Barrett, Deathbed Visions (London: Methuen, 1926), pp. 10ff.
6. A.T. Baird, ed. One Hundred Cases for Survival After Death (New York: Bernard Ackerman, 1944), pp. 81, 87, 88, 83, respectively.
7. Ring, p. 207.
8. Jean-Baptiste Delacour, Glimpses of the Beyond trans. E.B. Carside. (New York: Delacorte Press, 1973).
9. Osis, p. 217.
10. Baird, p. 82.
11. ibid., p. 86.
12. David C. Knight, ed., The ESP Reader (New York: Grosset & Dunlap, 1969), p. 392.
13. B.J. F. Laubscher, Beyond Life's Curtain (Capetown: Howard Timmins, 1967), p. 68-69.
14. Florence Marryat, There is No Death (London: Psychic Book Club, n.d.) p. 89.
15. Horace Traubel, quoted in Journal of the American Society for Psychical Research, XV (1921), p. 114.
16. Ring, p. 226.
17. Osis, p. 218.
18. Moody, pp. 56-57.
19. Knight, p. 398.
20. Osis, p. 150; cf. Ring, pp. 59-60.
21. Moody, p. 134.
22. Ring, pp. 137, 210.
23. Moody, p. 57.
24. Osis, p. 154.
25. Osis, pp. 44, 66-67.
26. Osis, pp. 108-117.
27. Ring, pp. 226ff.
28. Wellesley T. Pole, Private Dowding (London: J.M. Watkins, 1917), p. 101.
29. E. W. Oates, That Reminds Me (London: Two Worlds, 1938).
30. Osis, pp. 41, 180.
31. Moody, pp. 90-91.

## On the Objectivity of Near-Death Experiences

32. Osis, pp. 162-163; 176-177.
33. A.B. Campbell, Bring Yourself to Anchor (London: Rider, 1947).
34. E.B. Wiltse, in St. Louis Medical & Surgical Journal, Nov. 1888, 134.
35. quoted in Knight, pp. 394-396.
36. Osis, p. 165.
37. ibid., pp. 167-168.
38. ibid., pp. 163-166.
39. ibid., p. 176.
40. "The Pseudodeath of Private Ritchie," in Guideposts, (June, 1963)
41. Ring, pp. 56-60, 137, 207.
42. Osis, pp. 173-182, 220.
43. ibid., pp. 92-98; Knight, pp. 385-389.
44. Delacour, p. 20.
45. ibid., p. 106f.
46. Osis, p. 43; Knight, pp. 387ff.
47. Osis, p. 180.
48. Ring, p. 68.
49. ibid., pp. 192-193; Delacour, pp. 24, 34, 144.

Carl B. Becker is a member of the Department of Philosophy at Southern Illinois University, Carbondale, Ill.

## THANATOS, THE DEATH INSTINCT

By F. Gordon Greene

---

**Abstract:** In this study evidence suggesting the existence of a death instinct in humankind activated by near death experiences is presented. This evidence was gathered from a literature review of nine modern near-death and/or deathbed vision studies. Related data collected by Menninger suggesting the existence of an unconscious death instinct drive in everyday human behavior is also cited. These empirical evidences suggestive of a death instinct are analysed and commented upon in light of the death instinct theories of Freud and Wilber and the supposition that higher dimensional spaces interpenetrate the physical universe of space and time.

---

Is the human race subject to the instinctive impulses that govern so many of the life activities in lower animals or has humanity transcended these primordial behavioral constraints? This question has played a considerable, if controversial, role in the evolution of modern scientific thought. In the realm of twentieth century psychology whole schools have assumed that various instincts do combine to influence and sometimes determine human behavior. The hormic psychology of William McDougall (1964) and the meta-psychological writings of Sigmund Freud's (1920, 1927) later years exemplify this tendency to stress the proposed impact of instincts on human behavior.

Contrasting the central place allotted instinct theory in some psychological traditions is the total rejection of this concept in behavioral psychology (e.g. Beloff, 1972). To this day behaviorists generally look upon the idea of human instincts as scientifically untenable. All the behavioral characteristics of homo erectus can, according to this school, be more adequately accounted for in terms of various drives and reflexes. Tacitly underlying this belief is the assumption that even the most apparent instances of instinctive behavior result from external stimuli in ways so subtle or from sources so spatio-temporally distant, as to make practically impossible the task of positively identifying these stimuli.

Were we to accept as valid this behavioral position, we would believe that the argument over the existence of human instincts had been settled long ago in the negative. And yet the controversy continues. In this survey of modern scientific approaches to human instinct theory, Ronald Fletcher (1966) argues that behaviorism has not really done away with the notion of human instincts. It has rather merely substituted in the place of the human instinct construct terminology amenable to the behavioral perspective that performs what is essentially the same conceptual function.

Aside from the question of whether or not Fletcher's claim is correct, we find that a new source of evidence has arisen in recent years bearing on the argument over human instincts. This evidence, gathered from the emerging field of near death studies, suggests the existence of a powerful death instinct in humankind activated by the prospect of physical annihilation or by the experiencing of a near death episode. It was collected from a literature review of nine modern near death and/or deathbed vision studies.

As prelude to discussion of this evidence some words will be offered on the most famous of modern death instinct theories, found in the metapsychological writings of Freud. The reasons for so beginning the paper are twofold. First is the wish to maintain a certain sense of historical continuity in presenting this material. Freud's ideas on the death instinct are the most prominent of those to influence subsequent speculations concerning the nature of this drive to self destruct. Second is the fact that Freud's metapsychological theory of instincts does seem to provide us with a partial explanation for the phenomenon under study. In the conclusion we will briefly outline an alternate approach to human instincts highly pertinent to the present near death experience (NDE) data that seem to both include and transcend Freud's death instinct theory. This other approach is found in The Atman Project (1980) and Up from Eden (1981), the two most recent books of the transpersonal theorist Ken Wilber.

Freud, Eros and Thanatos. In Beyond the Pleasure Principle (1920), Freud steps back and reexamines the groundwork of psychoanalytic theory at a depth unconceived of in his former writings. However, although he believes he is grasping at something of extreme significance, he feels that time is running out for him. He has just passed his sixtieth year and does not clearly comprehend the nature of the insights before him. Freud will spend the rest of his life struggling with this set of ideas. As the philosopher Paul Ricoeur (1970) notes, Freud was never sure himself how to interpret the metapsychological theory of instincts he had formulated. It is for this reason that Freud continually revised Beyond the Pleasure Principle throughout the remaining twenty years of his life.

On one level Freud argues that the human mind is subject to two basic instincts, a life instinct, Eros, and a death instinct called Thanatos by subsequent workers with this Freudian theme. These two instincts in Freud's view are oppositional powers struggling for the control of human will. In Freud's own words:

...Eros operates from the beginning of life and appears as a 'life instinct,' in opposition to a 'death instinct' which was brought into being by the coming to life of inorganic substance...These two instincts were struggling with each other from the very first. (p. 106).

Freud believed that, "an instinct can never become an object of consciousness -- only the idea that represents the instinct can" (Ricoeur, p. 145). All dangerous activities from the various high risk sporting events favored by a few to the debauched and physically debilitating practices of others, to the minor bad habits most of us share are, in Freudian thought, considered to be the unconscious influence of Thanatos on human behavior.

This simple dualistic picture of primeval warring impulses evolves into a vastly more complex and far richer theory with the introduction of additional Freudian speculations. Freud goes on to suggest that the heat of the battle between these two powers produces a kind of fusion as each becomes partially enmeshed within the other. In a metaphorical sense, we might wish to say that a web of sorts is created that in some way envelopes the mind and body of the organism. Or, perhaps we might wish to say that a kind of mental force field is generated that surrounds and interpenetrates the mind and body of the life form caught amidst this struggle.

Out of this fusion a compromise of sorts is reached. Thanatos, seeing no way of immediately realizing its aims, no longer openly challenges Eros but instead withdraws into the unconscious to stage a guerrilla war on the temporarily triumphant Eros. Despite its temporary victory, Eros must remain constantly vigilant to avoid possible defeat from a surprise attack. In winning the victory that spawned life, Eros has set itself up with an impossible task during the war of attrition that follows. Eventually it must succumb to the will of Thanatos whose invincible ally is the law of entropy.

The aim of life in Freud's view is fashioned out of the fusion between Eros and Thanatos. This aim is the eventual death of the organism but only after a period of lived experience. Summarizing this twist in Freud's thought Ricoeur (1970) remarks that:

...death is the aim of life, all life's organic developments are but detours toward death, and the so called conservative instincts are but the organism's attempts to defend its own fashion of dying, its particular path to death. Change is imposed by external factors...i.e., the inanimate environment of life; progress is disturbance and divergence, to which life adapts in order to pursue its conservative aim at this new level. (p. 290)

In this deeper sense of Freud's thought we witness a kind of resonance between Eros and Thanatos. The life instinct serves as life's guardian while the organism is directed from levels of its being beyond its immediate awareness towards the ultimate goal of death, death at the proper time. This notion of a right moment for death seems to reflect significantly the

ideas of biological clocks and life cycles. No doubt Freud's speculations on this subject were influenced to some degree by his correspondence with the Berlin physician Wilhelm Fleiss, a pioneer of biorhythm theory.

Also of relevance is the work of Yale anatomist Harold Saxton Burr (1972) whose proposed life fields provide possible blueprints for the biological development of living organisms. Burr's work suggests that complex electromagnetic life fields (L-fields) are evident in the germ plasm/embryonic stages of life. These fields somehow interact with the organism and the environment to bring into being the various bodily manifestations the organism will pass through during its life. According to Burr a discernable voltage gradient reading of the developing organism's L-field reveals the existence of a patterned sequence of change in voltage gradient strength through which the L-field passes. These voltage gradients are strongest in the initial stages of life and gradually diminish throughout the organism's development to the point where they no longer register as unique from the simpler fields of inorganic matter. This point marks the death of the organism. The contemporary morphogenetic (M-field) field ideas of Rupert Sheldrake presented in his book A New Science of Life (1982) seem to greatly refine, advance, and ultimately transcend the earlier concepts of Burr. Both Burr's L-fields and Sheldrake's M-fields provide possible scientific constructs inside of which to reaccess the scientific relevance of Freudian instinct theory.

Moving for the moment away from Freud let us now turn to this presentation's primary focus, the discussion of evidence from near death studies suggesting the activation of a powerful death instinct during NDE's.

Thanatos and the Near Death Experience. In the last decade the University of Iowa psychiatrist Dr. Russell Noyes, Jr. has emerged as one of the leading researchers in the growing field of near death studies. He has, probably as a result of his psychoanalytic training, devoted more attention to the death instinct aspects of NDE altered states than most other near death researchers, with the possible exception of the cardiologist and near death researcher Michael Sabom (1982).

In one of his earliest papers on NDE's, Noyes (1971) broke down the behavioral response to sudden death confrontation among his subjects into three stages: resistance, life review and transcendence. He notes that in the first phase a person is threatened by a great danger and attempts to overcome it. To avert serious injury and possible death people oftentimes exhibit remarkable feats of physical strength and/or heightened mental agility. As an example Noyes cites the case of a jet pilot serving in Vietnam who almost died when his plane was improperly launched. To save himself he performed, without prior thought and with no prescribed method of recovery at hand, over a dozen separate operations. These operations were all vitally necessary to recapture control of the plane and

were all performed within three seconds. Nearness to death seems frequently to heighten a person's intellectual and physical abilities to levels ordinarily unattainable.

In the midst of this struggle, according to Noyes, persons oftentimes begin to feel a strange longing to give up and surrender to death. This feeling marks the emergence of Thanatos into consciousness, consciousness altered by the threat of death. Of this entry Noyes remarks; "The upsurge of lifesaving energy is countered, it seems, by a powerful urge to surrender - hence the inner sense of struggle" (p. 177).

If the life threatening situation cannot be averted, individuals, according to Noyes, enter the second phase characterized by out-of-body (OBE) sensations, altered perceptions of space and time and the life review. Following the life review individuals enter the third and deepest phase of the NDE marked by transcendental insights and mystical experiences. Subjects revived from these deepest levels of the NDE many times seem to struggle against the efforts to revive them.

The following case drawn from Noyes illustrates superbly this tendency on the part of some NDE subjects to resist the "return" to physical body consciousness. It recounts the experience of a twenty year old woman who became lost on a deserted country road at night in subzero weather. With her car stalled in a snow bank she emerged to seek out help but finally relented and returned to the car she believed would serve as her tomb. She later wrote:

I was overcome by excruciating pain as the cold penetrated the depths of my body. The pain shut off all thoughts but soon gave way to a warm glow, which softly enveloped me. The pain was replaced by indescribable comfort and warmth of my innermost being. Then I heard magnificent music, not of this world but from unseen stars, creating a harmony of such rapturous beauty as to lift me to a transcendence of my being. The music is still audible in my mind, even after forty-seven years it was of such beauty and harmony. At the same time, I saw a soft glow of light - how shall I locate it - on the horizon. For a moment I was one with the universe. Time, space and myself were one and the same. I experienced ecstasy as I saw the unity and beauty of the universe.

When I awoke in a hospital I struggled against those who were working to save me. I did not want to come back. However, my body soon became filled with painful "pins and needles" and I again found myself fighting for life. The process of freezing to death was one of agonizing pain but "death" itself was so beautiful that the word "pleasant" is almost inane. (pp. 105-106)

In one particular breakdown of his data Noyes (1978-79) estimated that of 189 NDE subjects only fifty percent made efforts to rescue themselves.

Life after Life (1975) author and near death researcher Dr. Raymond Moody also encountered Thanatos in his work with near death subjects. Among his subjects the will to bring on physical demise became a powerful motivating influence after their encounter with the "being of light" (p. 77-78). This encounter with what seemed to be a higher spiritual intelligence usually occurred in the deeper stages of the near death episode.

The parapsychological researchers Drs. Karlis Osis and Erlunder Haraldsson (1977) found a similar tendency among the deathbed subjects in their study. After encountering "apparitional take away figures" most patients wished to die".

In his 1965 book Intimations of Immortality the British OBE researcher Dr. Robert Crookall reviews the core features of the NDE almost a decade before the commencement of widespread scientific interest in near death altered states. In addition to discussing the OBE, the tunnel effect (T.E.) and the life review, Crookall also makes note of the powerful influence Thanatos exerted on some NDE subjects. Crookall remarks that "many near death subjects expressed reluctance to re-enter the physical body and return to earth life" (p. 17).

The renowned and controversial thanatologist Dr. Elisabeth Kubler-Ross has also come upon Thanatos in her work with the terminally ill and those who have survived clinical death. She notes that "Many of the patients she encountered were very angry at the rescue team that brought them back to life. They found death an independently wonderful sensation." (p. 17)

The psychologist and near death researcher Dr. Kenneth Ring likewise discusses Thanatos in his book Life At Death (1980). As noted in Ring's book, one of the subjects in this study stated that she reprimanded her surgeon and cardiologist for bringing her back. She remarked, "Why in heaven's name did you bring me back? It was so beautiful (p. 61)". In similar circumstances another of Ring's subjects stated, "Why did you bring me back? I didn't want to come back." (p. 61).

The near death researchers James Lindely, Sethyn Bryan and Bob Conley (1981) discovered a similar tendency to favor death over life among the subjects in their study. They noted that:

Often...the decision to return is not voluntary. Many report fighting the return to a body racked with pain. Evidently, getting back into the body is an unpleasant sensation (p. 115).

In this last instance we see the researchers focussing on the notion that intense bodily pain is a motivating factor in

the decision of some NDE subjects to avoid return to physical body consciousness. This is certainly a worthwhile observation that may well help researchers to understand something of the reasons behind these NDE activated death wish desires.

In his recently published book Recollections of Death (1982) the near death researcher and cardiologist Michael Sabom devotes considerable discussion to the problems of understanding Thanatos. He notes that:

During or immediately following the NDE...many persons expressed a strong desire to remain in the calm and peaceful realm of the NDE and not "return" to the pain and suffering associated with their physical illness. Could this intense desire not to "return" to the physical body affect, in any way, the person's actual chances for recovery at the moment when death is closest? That is, is there a psychological component to death, such as a loss of the "will to live", which may interact at times with physical determinants, such as heart beat, respiration, etc., to determine the outcome of a near-death crisis (p. 145)?

In this passage Sabom draws attention to an extremely significant point which he further elaborates upon in his book. It is that the degree to which NDE subjects are influenced by this will to die may actually effect their chances of surviving their encounters with near death.

The words of one near death subject in Sabom's study provide us with insights of an order we have yet to consider concerning the complexities of this struggle between the will to live and the will to die. Referring to the OBE stage of his NDE this subject remarked:

I could have moved away from my body anytime I wanted to, but that made me feel bad.. I wanted to go, but I had a wife and couple of children. I wanted to leave there real bad. All I would have had to have done was to have thought it, and I would have been there [the subject apparently means in an afterlife realm - Green]. I knew that, ...and it made me feel guilty for a long time... about a year or so, I guess. It just seemed like a terrible thing to think. It made me feel guilty that I was willing to put my welfare ahead of someone else's. I don't feel guilty about it now. I've just come to believe that's just the way things are. There was a choice (p. 138).

Thus we see that in at least some NDE cases the subject is not overwhelmingly propelled to choose death in favor of life. This subject's "decision" to return to physical body consciousness for the sake of others despite his own desire to the contrary, is a choice many other near death subjects seem also to

have exercised while in similar circumstances. Such reports may be found in numerous independently compiled near death studies. This type of decisional process may be interpreted as evidence that the life instinct sometimes follows near death subjects past the OBE boundary into the near death condition. Or perhaps this kind of behavior may be seen as confirming that human beings may be influenced but not entirely ruled by instinctual impulses.

One of the most recently published near death studies, conducted by the Italian parapsychologist Paola Giovetti (1982), also uncovered evidence of a death instinct. Her findings are essentially identical to those already discussed based on American population samples. This similarity in findings may be seen as "cross cultural evidence" of some value, that the core characteristics of NDE's transcend national boundaries. Her study thus further strengthens the already available cross-cultural NDE data provided by the Indian death bed vision study of Osis and Haraldsson (1977) and the Spanish NDE study by the near death researcher Maria Castedo (1981).

Review and Commentary. Does the evidence presented in this paper substantiate the belief that humankind is subject to a death instinct? We believe that it does. Without denying the possibility that other viable explanations may exist, it is felt that the death instinct construct is a valuable explanatory model, the range of which has certainly not been exhausted in this paper.

But how does Freud's metapsychological theory of instincts fare in the face of the present data? As noted, Freud believed that the will to die never directly enters the conscious ego but rather conducts its campaign of self destruction from bases located in the unconscious. With a slight modification this one aspect of Freud's theory can easily be assimilated into this body of evidence. By introducing into our discussion the altered states approach to consciousness we may argue that the states of awareness experienced during NDE's result from some kind of "movement" by the ego outside its usual focus to levels of mind ordinarily lying in the unconscious. Were it not for the jolting effect of the near death crisis that, in a sense, may be said to have knocked the ego out of its customary orbit and into the death instinct stream, this drive to self destruct would probably never have entered consciousness.

Our overall picture of Thanatos is further expanded when we consider the classic work of the psychiatrist Karl Menninger detailed in his book Man Against Himself (1938). Menninger documents numerous cases during which individuals seem to have unconsciously brought about their own deaths. When the evidence presented in this paper is correlated with Menninger's findings we possess what may be a far richer and more compelling base of data favoring the reality of Thanatos than is provided by either of these sources on its own. Together, they provide

us with what could be looked upon as a multiple angle perspective, capable of appreciating the play of Thanatos on our lives from both the physical world audience's point of view and also at least partially from a back stage NDE vantage point.

But can we penetrate with our modified Freudian instinct theory beyond this partial backstage view of Thanatos? On a wider front we might wish to ask, is psychoanalytic theory or any other traditional depth psychology capable of adequately accounting for the paranormal and transpersonal elements of NDE's? We certainly do not believe so.

As the transpersonal psychologist Stanislav Grof (1975, 1977, 1979) has persuasively argued in his remarkable series of books, we must shift our sights to more comprehensive vistas. If we are to have any chance at all of making sense out of this challenging evidence, new visions of the universe must be generated and successfully wed to those presently available.

In closing this paper we will briefly delve into one aspect of such a new vision and explore something of the Eros/Thanatos themes of Ken Wilber.

However, before beginning this final voyage of the paper one further significant issue looms in front of us. It concerns the problem of suicide. If the NDE actually constitutes the temporary emergence of human consciousness into some kind of higher level fantastic realm of mystical experience and ecstatic revelation, what possible arguments could be offered to dissuade those seriously intent on ending their own lives in an attempt to permanently enter this condition. Most potential suicides are, of course, not so much concerned with precipitating a voyage into heaven as they are with escaping the problems confronting them in this world. But what about the few who might have accepted this higher world interpretation and as a result might consider speeding along what they suppose to be their destiny?

It is possible to accept NDE death instinct data as evidence for some kind of natural process or law by which the psyches of properly situated and willing to participate individuals are propelled upwards into higher worlds. It need not follow however that all who die or almost die are caught up in the same stream. Might not other spiritual currents leading off in other directions also play a part in shaping human destiny? When we consider that human beings end their lives for far ranging reasons it becomes not unreasonable to suppose that their trajectories past death will likewise lead them off in diverse directions.

The problems involved in attempting to conceptualize and value judge various acts of suicide are considered in a sensitive and insightful manner by John White in his book A Practical Guide to Death and Dying (1980). White implores us to properly

distinguish between the act of self destruction as opposed to that of self sacrifice. He also advises us not to entertain all acts of suicide within one cultural context and makes the point that what may be honorable behavior to a Buddhist or Hindu may be seen by a Christian as improper or even sacrilegious.

Conclusion: Wilber, Eros and Thanatos. Until now we have been content, for the most part to study the effects of Thanatos on human nature, both as an unconscious instigator of self destruction behavior and also as a power capable of entering consciousness during the threat of death.

We have in addition reviewed something of Freud's theories and discovered them to be quite useful as constructs within the limited domain of waking level egoic awareness and the personal unconscious. However Freudian conceptions rapidly diminished in relevance as we extended our investigation to include the paranormal and the transpersonal.

We have even speculated that the flow of this death instinct stream is an inherent property of the universe. Let us now turn our gaze entirely around and try to find our way back to the cosmic origins of Thanatos.

Our guide through this presentation's final and most far ranging excursion is the pioneer consciousness researcher and transpersonal theorist Ken Wilber. But how should we conceive of the sojourn we are about to embark upon? Is it a scientific expedition, or more appropriately, should it be designated a religious, a metaphysical, or perhaps a mythological journey? Various aspects from each of these subjects seem to coalesce into a unified whole within Wilberian thought. We will not attempt in this paper to categorize Wilber's ideas into any one of these frameworks, but instead will leave to each reader of Wilber's books this task of deciding for themselves where to place Wilber's themes.

In Wilber's view the origins of the struggle between Eros and Thanatos can be traced back to a period of "prior wholeness". In this time before time what are now the various aspects of our physical world and mental being resided in a state of undifferentiated wholeness. As Wilber notes, the condition of the universe before the Big Bang provides us with the natural setting for this prior state. However, rather than merely assigning a physicalistic interpretation to this primordial wellspring, Wilber looks upon it as a kind of psycho-physical unity.

The cosmic blast that propelled physical space/time into existence not only scattered what we now recognize to be the physical elements of our world but also displaced into far flung chaos their psychic or mental counterparts. Because in this former unity state all was undifferentiated, the Big

Bang fragmented but did not essentially alter the purity of this substance. In other words the imprint of the whole was imparted to each separate piece. Each psycho-physical fragment thus came to possess two fundamental characteristics, its new found separate self identify and its holonomic imprint of the unity state.

Because of their immersion within this continuously evolving, ever expanding cosmic flux, these space/time bound fragments began to develop a new level of psycho-physical functioning. This new level responded to the emerging circumstances by beginning to register and react to the effects of space/time interaction. Thus the sense of existing as a separate self was amplified relative to the sensing of the unity imprint. The more self consciousness grew, the more awareness of the unity imprint diminished. This process reached a culmination in the attainment of self consciousness at the human level. The unity imprint was displaced entirely from waking level psycho-physical awareness.

Wilber's ideas have brought us to the point where we may now apply them to this paper's most pressing question: What ultimately is it that animates Thanatos? To this question Wilber (1981) replies:

Thanatos is not the "drive to return to the state of inanimate existence," but rather the drive to return the separate self to the most prior state of all, namely that of the ultimate Whole, or Unity consciousness. In one form or another, Thanatos always arises where ever there is boundary and works for the dissolution or transcendence of that boundary, just as the natural flow of water works to undermine any dams or barriers superimposed upon it. (p. 153)

But how, we may wonder, do Wilber's ideas related specifically to the NDE death instinct data appraised in this paper and to our own speculations that Thanatos derives its power from other presently existing levels in the universe? For Wilber, Thanatos is the longing to return to a primordial condition existing before space/time. We have, however, suggested that the roots of Thanatos are grounded inside higher levels of the Universe lying above rather than prior to space/time.

This apparent inconsistency is resolved when we consider the prospect of spatializing time. Thus we find that a logically coherent and mathematically sound approach to interpreting Einstein's theory of relativity has as its basis this notion of spatializing time into a fourth dimension. What lies behind us in pre-history from the vantage-point of three dimensionally bounded human consciousness may somehow exist at this very moment and perhaps for all eternity within higher dimensions of space. Perhaps during NDE's and various other

## Thanatos, The Death Instinct

altered states of consciousness, humankind has displayed the ability to penetrate into these higher worlds.

### SOURCES

1. Beloff, John, Psychological Sciences: A Review of Modern Psychology, New York: Harper and Row, 1972.
2. Burr, Harold S., The Fields of Life, New York: Ballantine, 1972.
3. Castedo, Maria, "Accounts of Near-Death Experiences from Other Cultures", Anabiosis, Vol., 2, No. 3, Feb., 1981.
4. Crookal, Robert, Intimations of Immortality, London; James Clarke, 1965.
5. Fletcher, Ronald, Instinct in Man, New York: Schocken Books, 1966.
6. Freud, Sigmund, Beyond the Pleasure Principle, London: Hogarth Press, 1920.
7. , The Future of an Illusion, London: Hogarth Press, 1927.
8. Giovetti, Paola, "Near-Death and Deathbed Experiences: An Italian Survey", Theta, Vol. 10, No. 1, Spring 1982.
9. Grof, Stanislav, Realms of the Human Unconscious, New York: E.P. Dutton, 1976
10. Grof, Stanislav and Halifax, Joan, The Human Encounter with Death, New York: E.P. Dutton, 1977.
11. Grof, Stanislav, LSD Psychotherapy, New York: E.P. Dutton, 1981.
12. Kubler-Ross, Elisabeth, "Interview", Philadelphia Inquirer, June 16, 1972.
13. McDougall, William, "The Hormic Psychology", in: Teevan, Richard and Birney, Robert (eds.), Theories of Motivation in Personality and Social Psychology, New York: Van Nostrand Reinhold Co., 1964.
14. Menninger, Karl, Man Against Himself, New York: Harcourt Brace Jovanovich, 1938.
15. Moody, Raymond, Life After Life, New York: Bantam, 1975.
16. Noyes, Russell Jr., "The Experience of Dying", Psychiatry, Vol. 35, 1972.
17. Noyes, Russell Jr. and Kletti, Roy, "Depersonalization in the Face of Life Threatening Danger: An Interpretation", Omega Vol. 7, No. 2, 1976.
18. Noyes, Russell and Slymen, Donald "The Subjective Response to Life Threatening Danger," Omega, Vol. 9, No. 4, 1978-79.
19. Osis, Karlis and Haraldsson, Erlunder, At the Hour of Death, New York: Avon, 1977.
20. Ricoeur, Paul, Philosophical Essays on Freud.
21. Ring, Kenneth, Life at Death, New York: Coward, McCann and Geoghegan, 1980.
22. Sabom, Michael, Recollections of Death, New York: Harper and Row, 1982.
23. Sheldrake, Rupert, A New Science of Life, Los Angeles, J.P. Tarcher, 1982.
24. White, John, A Practical Guide to Death and Dying; Wheaton, Ill: The Theosophical Publishing House, 1980.
25. Wilber, Ken, The Atman Project, Wheaton, Ill: The Theosophical Publishing House, 1980.
26. , Up From Eden, Garden City, N.Y.: Anchor Doubleday, 1981.

F. Gordon Greene is a free-lance writer.

# PRECOGNITIVE AND PROPHETIC VISIONS IN NEAR-DEATH EXPERIENCES<sup>1</sup>

By Kenneth Ring

---

**Abstract:** An investigation is reported concerning two types of precognitive phenomena which are associated with unusually deep near-death experiences (NDEs). Personal flashforwards (PFFs) refer to visions in which a near-death survivor glimpses events that will involve him personally sometime subsequent to his NDE. Prophetic visions (PVs) refer to a kind of preview of planetary-wide events. Data from approximately a dozen cases of each type are presented. Analysis of these data offers suggestive evidence that at least some PFFs contain veridical elements; PVs were found to disclose a pattern of remarkable uniformity across respondents, suggesting a global scenario over the next twenty years marked by a period of increasing catastrophe to be followed by an era of spiritual enlightenment. Various interpretations of the data on precognitive effects are offered and empirical procedures to determine the possible predictive significance of PVs are proposed.

---

For I am now in the place where men  
chiefly prophesy, in sight of coming  
death.

-The Apology

**Introduction.** In some earlier publications (Ring, 1980; Ring, 1981) dealing with near-death experiences (NDEs) I suggested that a small number of near-death survivors may claim to be aware of events which they believe will take place in the future. In some cases, these perceptions appear to take place in the context of the life review phase of the NDE. In these instances, they should perhaps be construed as possible life previews; at any rate, I have previously referred to this phenomenon as a flashforward in order to make it evident that such perceptions refer to events that have not yet occurred in a person's life. In other cases, the future events that are reported relate not so much to an individual's personal future as they do to global events. In these instances, they appear to be best understood as world previews. Because both kinds of future-oriented perceptions usually appear to the experient as a vision, in order to distinguish them I shall refer to the former as a personal flashforward (PFF) and to the latter as a prophetic vision (PV).<sup>2</sup>

In this paper, I want to present and then evaluate some instances of both PFFs and PVs in order to arrive at an assessment of their significance for our understanding of NDEs in general. In regard to PVs, I think it is also important to attempt to determine their possible accuracy since the implications of these visions, if there is any substance to them, will be of the greatest concern to humanity at large. It will be expedient, however, to consider PFFs before turning our attention to the prophetic aspects of NDEs.

Method. Because PFFs and PVs are relatively rare occurrences in conjunction with NDEs, it has been necessary for me to conduct a special search for such cases. Although I have located a number of instances of each phenomenon on my own, I am also indebted to several near-death researchers for sharing their information with me.<sup>3</sup> In some cases, individuals wrote to me at the International Association for Near-Death Studies describing experiences of interest to me. Subsequent correspondence and interviews, when they could be arranged, provided further information. In most cases, especially those involving PVs. I travelled to various parts of the United States to tape record interviews with near-death survivors or arrangements were made for them to come to Connecticut to be interviewed. When personal interviews were conducted, I was usually able to spend at least two days with the respondent on the occasion of our initial meeting; in all of these cases, contact was maintained through correspondence, tapes, phone calls, or subsequent meetings. Finally, a few respondents completed some questionnaires for me (as part of a larger, on-going research project concerned with after affects of NDEs) and these furnished additional data.

Because the number of cases in my sample is small, it was not possible to undertake any meaningful statistical analyses; as a result, this study is necessarily of the case history type. Although this is not my preferred research style, I felt in view of the potential significance of my findings that it was justified to publish these data in this form and at this time.<sup>4</sup> Nevertheless, it should be clearly borne in mind that the cases presented here have been specially sought out and because of both the limited sample size and the method of sampling, the results need to be independently validated before they can be fully accepted.

The material dealing with PFFs is based on approximately one dozen cases, a few of which have already been described elsewhere (Ring, 1980). None of the information on PVs has been published before; it is based on a sample of thirteen cases.

## RESULTS

### Personal Flashforwards

Personal flashforwards usually occur within the context of an assessment of one's life during an NDE (i.e., during a life review and preview), although occasionally the PFF is experienced as a subsequent vision. When it takes place while the individual is undergoing an NDE, it is typically described as an image or vision of the whole trajectory of his life, not just past events as some previous accounts (e.g., Moody, 1975; Noyes, 1977) have implied. The understanding I have of these PFFs is that to the experient they represent events

was walking down a hallway wrapping a robe around him. He had put on more weight than I had and his hair was quite silver. Our son was mowing our lawn but both offspring were only visiting. They didn't live with us.

During this scene was the only time an exception was made regarding the five physical senses. As I gained the knowledge of what our family would be like in the future, I could see, hear and smell. Particularly striking was the smell of the salad I was producing (cucumber) mingled with the smell of evergreens growing around the house and the odor of freshly-cut grass. Also I could detect my own cologne and soap from the shower my husband had vacated. This picture was only a glimpse, but it made one huge impression on me. I must have vowed right then to never forget it, because I certainly have not.

This correspondent added this intriguing follow-up commentary:

1. We look exactly like that right now (in 1981).
2. Our kids look like that picture too.
3. The rapport in our family is now as I've already described. We have a ball whenever we get together, talking and laughing.
4. Our older daughter has been married, had two daughters of her own, and been divorced. While she was being divorced and making a new life for herself with a job, I've helped her with raising the two small girls by babysitting every day for two years. They are very much a part of our family.
5. Our home here in \_\_\_\_\_ (the town she lives in) could fit that description too. I only wish I had paid more attention to the way the house was built...

Another case which exemplifies most of the characteristics of finely detailed PFFs is this one, sent to me by a correspondent living in the western part of the United States. As a ten year old child, in his native England, he was rushed to a hospital and operated on for acute appendicitis (possibly peritonitis -- he is not sure). During the operation he had an NDE during which he had an out-of-body experience (at which time he could see his body) as well as an episode involving telepathic communication with beings who seemed to be clothed in robes.

What makes this individual's experience noteworthy is what happened to him afterward. He writes

After the operation, when convalescing, I was aware that there were some strange memories --

of a conditional future. That is, if he chooses to return to life,<sup>5</sup> then these events will ensue. In this sense, from the standpoint of a near-death survivor a PFF may be likened to a "memory" of future events (see, e.g., Roll, 1966). For him, however, it is seemingly a part of his "life design" which will unfold if he returns to physical life. I have already published (Ring, 1980) a few accounts of this kind of PFF.

In other cases an individual will report awareness of knowledge of a future event some time after the NDE itself. In some instances, the knowledge will manifest itself (again, usually visually and vividly) shortly after an NDE; in other cases, the individual will recall the knowledge only when the actual event happens. In this case, and this kind of occurrence has been related to me by several near-death survivors, it seems the event itself jars the memory of it, bringing back the NDE context in which the original perception was given. At such moments, there is usually an uncanny sense of deja vu; the event, which had already been experienced, is now fulfilled in fact and its realization is accompanied by the shock of absolutely certain prior knowledge of its outcome.

A case which will serve to illustrate several of these features was provided to me by a woman who lives in the mid-West. Her near-death crisis resulted from a torn cervix while giving birth to her youngest child in 1959. During her NDE, she was met by various beings who conveyed knowledge to her. In particular, she noted:

...I learned that there is a time for me to die, and that particular time when I was giving birth was not it. Those beings showed me that if I continued down the path I was on at that time (it seems that I have complete freedom of choice) I would later be living HERE and DOING THIS. I found myself in a place that was not (the town she expected to move to) and all three of our children were grown up. My husband and I had become middle-aged and the entire scenario went like this:

I was in a kitchen tossing a salad, dressed in a striped seersucker outfit. My hair had streaks of silver in it, my waist had thickened some, but I was still in good shape for an older woman. There was a strong feeling of peace of mind about my bearing, and I was in a joyful mood, laughing with my older daughter as we prepared dinner. The younger daughter (the newborn) had gone somewhere with some other children. This daughter was grown up too, but still there were some small children involved who were not in the picture at the moment (i.e., in 1959).

My husband has just come out of the shower and

and that's what they were -- concerning events in my future life. I do not know how they got there...they were just there...However, at that time (the year was 1941), and indeed until 1968, I simply did not believe them.

His letter goes on to describe five specific "memories" of the future he had been aware of as a child. He claims all of them have actually come about as events in his life, except for the last of them (which pertains to the age and circumstances of his death). I shall quote his account of the first two of these flashforwards.

1. You will be married at age 28.

This was the first of the 'memories,' and this was perceived as a flat statement -- there was no emotion attached to it...

And this did indeed happen, even though at my 28th birthday I had yet to meet the person that I was to marry.

2. You will have two children and live in the house that you see.

By contrast to the first prediction, this was felt; perhaps 'experienced' is the correct term. I had a vivid memory of sitting in a chair, from which I could see two children playing on the floor in front of me. And I knew that I was married, although in this vision there was no indication of who it was that I was married to. Now a married person knows what it was like to be single, because s/he was once single, and s/he knows what it's like to be married because s/he is married. But it is not possible for a single person to know what it feels like to be married; in particular, it is not possible for a 10 year old boy to know what it feels like to be married! It is this strange, impossible feeling that I remember so clearly, and why this incident remained in my mind. I had a 'memory' of something that was not to happen for almost 25 years hence! But it was not seeing the future, in the conventional sense, it was experiencing the future. In this incident the future was now.

(He then provides a floor plan of the room he and his children were in and refers to it in what follows.)

In this 'experience' I saw directly in front of me, and to the right as indicated. I could not see to the left, but I did know that the person that I was married to was sitting on the side of the room.

The children playing on the floor were about 4 and 3 years old; the older one had dark hair, and was a girl (adopted, as it turned out); the younger one had fair hair, and I thought it was a boy. But as it turns out, they are both girls. And I was also aware that behind the wall...there was something very strange that I did not understand at all. My conscious mind could not grasp it, but I just knew that something different was there.

This 'memory' suddenly became present one day in 1968, when I was sitting in the chair, reading a book, and happened to glance over at the children...I realized that this was the 'memory' from 1941! After that I began to realize that there was something to these strange recollections. And the strange object behind the wall was a forced air heater. These heating units were not -- and to the best of my knowledge, are still not -- used in England. This was why I could not grasp what it was; it was not in my sphere of knowledge in 1941.<sup>6</sup>

Such apparent memories of the future are certainly provocative; and it is easy to appreciate the striking effect they must have on an individual when they are later actually confirmed. Nevertheless, there is a sticky methodological issue that must be faced here before we can proceed with our delineation of PFFs. Put boldly, it is: how do we know these accounts are true? To be sure, there is scant reason to believe that all those persons who report PFFs (and who usually aver that many of them were fulfilled) are simply confabulating. At the same time, we must recognize that PFFs typically have the form of unsubstantiated and unsubstantiable self-reports: a person alleges to have had a vision of a future event and then also claims that the event later took place. Accordingly, we seem to be left in the uncomfortable position of having to acknowledge that such reports are sometimes made, but lacking the means to determine the truth value of the testimony given. This of course is a general problem in near-death studies and it has compelled at least one investigator (Sabom, 1982) to focus on potentially confirmed aspects of NDEs in order to avoid it.

In rare instances, however, a way can be found to circumvent this problem by compiling external corroborative evidence which independently supports the claim made by a near-death survivor. Fortunately, I have recently come across just such a case involving a PFF.

A woman now in her early fifties had an unusually deep NDE in 1971 as a result of heart failure and lung collapse during surgery. According to her account, she underwent a prolonged period of clinical death before being resuscitated. During her experience, she, too, encountered guides who gave

her considerable information about the future.<sup>7</sup> What makes her NDE unique and of considerable value here is precisely what she was shown.

Specifically, she was "shown" a picture of Raymond Moody! She was given his full name and told that she would meet him when "the time was right" in order to tell him her story.

The following account of this incident is based on an interview which I conducted with this woman in her home in March, 1981.

This woman (whom I'll call Belle) has lived her entire life in a small Southemcity, residing since 1971 in a home on a street one block long. Approximately 18 months after the NDE, Raymond Moody, who was then beginning his medical studies, and his wife, Louise, moved to the same city where Belle had grown up. To the same street! But since the Moodys lived at the other end of the block, years passed without any meaningful interaction between the Moodys and Belle.<sup>8</sup>

Finally, four years after her NDE, on Halloween night of 19<sup>75</sup>, Louise was preparing to take her elder son, Avery, trick-or-treating. Her husband had asked her, however, not to take him to any home unfamiliar to them. Meanwhile, up the block, Belle, who was feeling poorly, was saying to her husband:

Look, I placed these things (i.e., candies) there for the children when they come around, and no matter how cute you think they are, don't call me because I do not feel well tonight and I do not want to be bothered.

Belle describes what happened next:

He said 'okay' and sure enough someone knocked on the door...Louise didn't listen to Raymond (and) Bill (her husband) didn't listen to me, so when the knock came on the door, my husband said, 'Belle, you told me not to call you, but you've got to see this one!' 'Oh, boy,' I said, (and) I got up and went up front. I didn't normally ask the children where they are from or who they are because I usually know them, but this one I did not know and I said, 'What's your name, child?' He looked up at me and said, 'I'm Raymond Avery Moody, the third.'<sup>9</sup> Immediately his father appeared to my mind and it says...now!

Belle turned at once to Louise and said, "I need to talk with your husband." Louise, somewhat taken aback, apparently replied with words to the effect, "Oh, did you have one of those experiences Raymond is writing about?" Belle -- who had no idea who Raymond Moody was but only knew he was the man to whom she was supposed to speak -- asked Louise, "What experiences

are you referring to?" When Louise said "near-death experiences," Belle said that she supposed she did since she had been pronounced dead.

The outcome of this strange encounter was that shortly thereafter, Raymond Moody was able to interview Belle whose NDE is featured in his second book, Reflections on Life After Life (1977). Ironically, at the time of their meeting in 1975, Moody's best seller-to-be, Life After Life (1978), was still at the printers and Belle herself had no idea that she had just met the man whose name was destined to become synonymous with the study of near-death experiences. Furthermore, Louise Moody (1981) has independently confirmed all the essential details of Belle's reconstruction of this event.

Belle herself concluded her account of this episode with these words:

It was two days before we got together and this was in November of 1975, and they left in April of 1976. We had become very close and loving friends from that point on. It seemed to be a heck of a waste of time not to have known him from 1971!

#### Prophetic Visions

Prophetic visions differ from PFFs in two principal ways: (1) they relate to future events which have a global rather than a personal focus; (2) they have a high degree of inter-subject consistency. It is this latter characteristic that makes them especially remarkable just as it was the overall similarities among NDEs in general that captured the attention of researchers and the public alike during the 1970s. Nevertheless, given the consistency of these PVs, it is their specific content, as we shall shortly see, that arouses one's strong interest in their possible prophetic character.

Most individuals reporting PVs<sup>10</sup> claim that the details of their visions were given to them during their NDEs, often in association with an encounter with guides or a being of light. In a few instances, however, the visions seem to unfold subsequent to the NDE itself and it isn't clear whether the information was encoded during the NDE. In any event, most of those who have described their PVs to me state or imply that they know that they were given far more information than they can now recall. Furthermore, several of them observed that they were told that they would not be able to recall much of this information, but would be given access to some of it when and if it was needed. The following comment is typical of the way in which the information is sensed to be stored and of the conditions governing its retrieval:

At one point, I had complete knowledge of everything, from the beginning of creation to the end of time... (but) I was told (by

her guides) that I would remain unconscious for five days so that all the things I had been shown would not resurface, so they could be stored for future reference...When given this information, you are given...the time...when you can speak of it. If you were to ask me a question now... (and) if the time wasn't for me to answer, I couldn't give you the answer (F1).<sup>11</sup>

In most instances, however, there is a generalized recall of the broad outlines of the scenario. The following remark is representative:

I also had the general knowledge of certain events...it's not that I can pinpoint certain events...it's more like a general knowledge of things that are going to take place (M3).

What is it that restores knowledge of the specific events in the PV scenario? There seem to be various factors involved. One is the temporal proximity of the event. A number of individuals stated that within one to two days prior to an event which they had foreseen, the knowledge of its occurrence would resurface. For instance:

Three Mile Island. I knew it was going to happen! I don't know why. Three Mile Island stuck in my mind...I knew it was going to happen, I knew it was going to happen, I was telling Vicky...I told her it was going to happen, and, do you know, two days later it happened (M2).

A second factor facilitating recall is a reminder of the original event. We have already seen an example of this in Belle's recollection of Raymond Moody when his son gave his name. In the case of PVs, individuals have remarked that being in a certain physical location reminded them of an event which they had seen in their PV and this would bring it back. A third factor is one which is not associated with any conscious knowledge of a particular trigger. Seemingly, spontaneous recall operates here, although it is sometimes the respondent's post hoc interpretation that it was simply time for this information to resurface.

The general scenario recounted in prophetic visions. I have already indicated that the broad outlines of the PV are much the same for different individuals. Indeed, PVs -- as an aspect of NDEs -- are analogous to NDEs as a whole in the sense that though no two are identical, the elements that comprise them occur again and again and form a coherent pattern. Keeping in mind that the number of cases of PVs in this sample is so small that any overall account must be regarded as extremely provisional, it is nevertheless possible to give the following summary of it. It is chiefly the fact that everyone I have so far talked to has given me a PV that conforms, at

least broadly, to this model, that emboldens me to offer at all at this time.

There is, first of all, a sense of having total knowledge, but specifically one is aware of seeing the entirety of the earth's evolution and history, from the beginning to the end of time. The future scenario, however is usually of short duration, seldom extending much beyond the beginning of the 21st century. The individual reports that in this decade there will be an increasing incidence of earthquakes, volcanic activity and generally massive geo-physical changes. There will be resultant disturbances in weather patterns and food supplies. A collapse of the world economic system will ensue and the possibility of nuclear war or accident is very great (respondents are not agreed on whether a nuclear catastrophe will occur). All of these events are transitional rather than ultimate, however, and they will be followed by a new era in human history, marked by human brotherhood, universal love and world peace. Though many will die, the earth will live. While agreeing that the dates for these events are not fixed, most individuals feel that they are likely to take place during the 1980s.

Shortly, I will attempt to illustrate the various facets of the PV scenario by reference to interview materials, but for now let me present just a couple of overall summary statements from individuals who wrote to me or answered questionnaires.

First, from a man who had his NDE in 1943:

Our period of trouble has begun, it seems, certainly as far as the elements are concerned. I think you can expect to see some of the most disastrous upheavals between now and 1988 that we have had in recorded history. Most recently, the eruption of St. Helens is an example. This will not only be in the elements, but in the breakdown of inter-personal relationships, between man and man, man and family and nation and nation...My own impression is that we are not facing the end of the world, but that we are facing a great deal of upheaval until we have learned to stop being so materialistic and turn to the job He gave us of truly learning to love ourselves and one another. (M5).

Next, from a woman who had her NDE in 1967 when she was only 17 years old:

The vision of the future I received during my near-death experience was one of tremendous upheaval in the world as a result of our general ignorance of

the "true" reality. I was informed that mankind was breaking the laws of the universe, and as a result of this would suffer. This suffering was not due to the vengeance of an indignant God, but rather like the pain one might suffer as a result of arrogantly defying the law of gravity. It was to be an inevitable educational cleansing of the earth, that would creep up upon its inhabitants, who would try to hide blindly in the institutions of law, science and religion. Mankind, I was told, was being consumed by the cancers of arrogance, materialism, racism, chauvinism and separatist thinking. I saw sense turning to nonsense and calamity, in the end, turning to providence.

At the end of this general period of transition, mankind was to be "born anew," with a new sense of his place in the universe. The birth process, however, as in all the kingdoms, was exquisitely painful. Mankind would emerge humbled yet educated, peaceful and, at last, unified. (F4).

Now that we have some sense of the overall PV scenario, let us look more closely at some of its specific features.

Sense of total knowledge. In the state of consciousness a near-death survivor enters when receptive to a PV, it appears that there is, from a subjective point of view, total knowledge. This point has already been made by F1, but another individual, M1, was even more emphatic. He said that when he experienced this state of total knowledge, it was not that he acquired this knowledge but that he remembered it, that he was, in effect, all knowledge. Another respondent, M3, commented that the being of light who was with him at one point made a gesture with his right hand and there followed a panoramic vision, impossible to describe, showing everything "from the beginning of time to the end of time." Indeed, that or a similar phrase was used by several respondents in referring to their PVs.

Geophysical changes. Even though these near-death survivors often claim to have this panoramic vision of both past and future, it is future events that tend, not surprisingly, to be emphasized in their accounts. And pre-eminent among them are various geophysical changes which tend to be mentioned almost without exception in these scenarios. The following excerpts from interviews will convey both the range of the events foreseen as well as some of the conditions under which this information appears to re-emerge.

#### Earthquakes.

The seismic activity is going to increase terribly and the United States is going to start suffering some great seismic problems (M2).

Well, it's like that earthquake that hit last week (in Italy). I saw that coming. I see a lot of them coming... There will be a series of disasters happening (F2).

I saw earthquakes in South America, and in Italy and the one that Greece just had (F1).

I kept thinking about Italy and I kept thinking about this earthquake, and I wrote it down on a piece of paper ...I dunno, I was just reading and thought of this earthquake in Italy. So, in September, this massive earthquake happened in Italy...I dunno, I saw it on TV and god-damn! I thought I had seen it before. I knew I had seen the picture. I mean, I had seen the pictures before! Pictures came on the screen of this earthquake and the details and where it had happened and the map of it on TV, you know, (and) I thought, God, I've seen this before! There was no mistake in my mind (M6).

#### Volcanic Activity

I was shown Mt. St. Helen's eruption...I was also shown other volcanoes...I was shown Mt. St. Helen's...and on May 18, Mt. St. Helen's really erupted its heaviest, I turned to my husband and said, 'Mt. St. Helen's just blew it top' and the people there just laughed at me. Later that night we were watching TV and the very scenes that I had seen in my mind were shown on the TV and no one continued to laugh at me then (F1).

#### Land Mass Changes

Because of this pole shift (there is) a kind of magnetic pull (causing) the continents to move toward each other...Along the east coast (of the United States), there will be a significant rise in the tide because of the polar melt (M3).

They (her guides) showed Florida breaking off from the mainland, land rising and becoming an island (F2).

There may be a pole shift...there are going to be polar changes...it's not going to kill all the races off, but we're going to have to start again from square one...There's going to be a larger land mass (F1).

It (a higher being) said that there was going to be stress on events. And I saw mud slides...I

saw California...I saw water pouring. I saw quicksand. I saw things shifting...(and) it looked like I was looking down on islands... and I watched them tip and elongate and stretch and groan...I'm interpreting this now as probably an indication of this pole shift business (F5).

Meteorological changes. The geophysical changes just described would naturally be expected to bring about a host of meteorological disruptions in their wake. These changes, too, have been glimpsed by near-death survivors who report PVs.

Oh, my God, that's going to be terrible. The weather is going to go crazy. We're just as likely to have snow in the middle of the summer nowadays as one hundred degree weather...I see droughts in other countries (M2).

I think around 1984, 1985, possibly even sooner, (we'll see) the beginnings of droughts. I guess we are even suffering some of that now (1980) (M3).

Supply and economic breakdowns. Such drastic changes in the world's physical state will necessarily disrupt commerce and, indeed, every aspect of global life. Famine, social disorder and economic collapse will be the resultant. Here is just one brief summary account of these foreseen effects.

We'll start getting more droughts which will bring about shortages in crops and the shortage in crops will cause food prices to rise which will cause a strain on the economic situation which is already going downhill. Also at the same time...because of the shortage of food and the failing economy, I see a strengthening of arms which causes tension...These kinds of hostilities and (increasing) inflation start more hostilities (M3).

Nuclear war? These developments bring us, at least in the view of the individuals under examinations here, to the brink of nuclear warfare. I place a question mark after the phase, however, to indicate that these near-death survivors do not seem to agree that there will be a war, only that the prospect of one (or a nuclear accident) will be enormously heightened during the 1980s.<sup>12</sup> In what follows, I will offer enough quotes, I think, to reflect accurately the entire range of their views here.

First, there are those who sense that there will actually be a war:

Well, it'll start in the Middle East...and it will be the end. It'll be the Third War (M2).

Anyway, by 1988, that will be the point when tensions finally grow to the point (of a nuclear war). Yeah. And just from my own feelings, I think it will happen in April 1988 (M3).

Next are those who feel that, rather than a total war, there will be either a misuse of nuclear energy or illegal underground testing and that this will imperil humanity:

I can see a magnetized target of some kind and all this energy is being focused on it...It's not like an explosion, it's like an implosion. And the result of this process is going to produce... a tremendous amount of energy. But the important thing about this aspect...well, it's a series of negativism that are going on around the earth and (as a result) the human beings on the earth will experience rather extravagant things, happenings and disruptions, and so on, starting very shortly and through this period of time...it will change everything (M4).

What I saw was warfare underground tests. And I saw a lot of shake-ups. Seismic activity kicked off by cheaty tests that nobody is admitting. And fallout...The word "nuclear skirmishes" if one can conceive of such a thing...I saw the aftermath. I saw the explosion places. I saw a chunk of New York City was gone...(F5).

Finally, there are those who have a clear presentiment of a nuclear holocaust, but cannot claim that it is a certainty:

I had a sensation, a feeling that -- of nuclear bombs falling and the bright flash of the bomb... If people don't get their act together...there is going to be a nuclear war...Every once in a while when I'm coming home from work on the freeway, I get the feeling of a bomb going off. I believe it might be in L.A. and there's a big flash, and I'll look over there in the west and I'll see a big mushroom cloud (M7).

I had this series of dreams about this incredible threat of a war...This dream is (pause) this threat of a nuclear war. And everyone is talking about it.. There was a great deal of tension about it. Things are very desperate...it's extremely frightening. Extremely. And it's put me in a state of near immobility. Because it's happening...I think it is in an Olympic year...It's all armored vehicles. It's all on land. Tanks and half-tracks. And soldiers as far as you can see them. And it's an offensive...I dunno, the phones are ringing off the hook. The U.N. is in joint session. Everyone's

talking about it...This stuff is controlling my life right now. See, it's happening. It really is happening. This caused me to have a nervous breakdown, a nervous breakdown. And I don't know what to do (M6).<sup>13</sup>

A new era of peace and human brotherhood. Whether the earth is shaken by natural catastrophes of nuclear warfare, or both, the earth and the life upon it does survive. More than that, however: a New Age emerges and the devastating changes that have preceded it are understood to have been necessary purgations effecting the transformation of humanity into a new mode of being. By analogy, just as the individual near-death survivor may have to experience the pain and suffering associated with the trauma of almost dying before positive personal transformation can take place (Ring, 1980), so the world may need to undergo a "planetary near-death experience" before it can awaken to a higher, more spiritual, collective consciousness with universal love at its core. Religious symbology, and Christian symbology in particular,<sup>14</sup> is very evident here. It should be emphasized that almost all the PVs I have encountered state or imply a very positive outcome following years of destruction and upheaval, however produced. The following quotes will provide the flavor of this resolution:

At the end of this general period of transition, mankind was to be "born anew," with a new sense of his place in the universe...Mankind would emerge humbled yet educated, peaceful and, at last, unified (F4).

In 1989...I see a period when those who are good intentioned and those who have acquired a type of level of spirituality of close bondedness of human relationships, that the being of light, the Christlike figure will be able to dwell among us. (1989) was the end. I just have a general knowing of what was in 1989. Peace, contentment (M3).

(Christ) will come back and there will also be the Christlike features in other people. Yes, this is true, He is coming (F1).

It's like a renaissance. I feel really good in 2005 (F5).

These, then, are the major elements that comprise the PV scenario. Before concluding this section, however, there are two ancillary aspects of PVs we need to consider. The first has to do with the timing of the events foreseen; the second, with their inevitability.

When does the scenario occur? Virtually all the near-death survivors state or imply that the major geophysical and

meteorological changes forecast will begin during this decade. Probably most of them would agree that the changes have already begun and will be evident within a few years at most. The following sprinkling of brief quotations will convey the common time frames used.

I believe the war will start in 1984 or 1985 (F3).

I think you can expect to see some of the most disastrous upheavals between now and 1988 (M5).

It is to be 1988 or was to be. That (would) be the year everything would be wiped away, if we didn't change (F1).

The seismic activity is going to (be) within the next ten years (M2).

(The war will) probably be in the next ten years (M7).

I think around 1984, 1985, possibly even sooner (will see) the beginnings of droughts..Anyway, by 1988, that will be when tensions finally grow to the point (of nuclear war) (M3).

I've been told we'll see signs of its approach... There will be great natural catastrophes, an assassination attempt on the Pope, an intensification of the drug problem. Abortion will be legalized. Mercy killing will come to be accepted, both for senile and for deformed children. Since we've already had most of those signs, I believe the three days of darkness (this respondent's term for the holocaust) will come soon (M8.15

Is the scenario inevitable? The common view of the near-death survivors who have these PVs is that not only is the scenario inevitable but, properly understood (in the light of its outcome), it is desirable and necessary. Nevertheless, few of these individuals would argue that there is anything fixed concerning the exact dates involved or specific events. Most seem convinced of the general direction of the events that they feel they have glimpsed; none of them seems to have a rigid conception of the details of that unfolding pattern. Indeed, some openly admit that it can be affected to some degree by human action and an openness to God. The following are representative views of these individuals regarding these matters:

Yes, it's inevitable...From now on, we're going to see the seismic activity all over the world, and the weather and all of it is pointing to the fact that all that I'm saying is true...and it's going to happen (M2).

I really feel that the destiny cannot be changed (F2).

I firmly believe now that there was a chance at one time but now we are locked in, that there's no chance to turn back (M3).

(This scenario) is necessary, a necessary evil, if you want to call it that. It is part of the evolution toward this oneness (M8).

There will be survivors, but it's inevitable (M7).

I would be the first to say that the Christ did not give me a definite date or a definite series of events that I could look forward to but more or less events that I saw in general that would be indicative of some of the events of the future (M5).

It (was) given to me that in 1988, the world will be destroyed by earthquakes and volcanic eruptions but if the people will turn to God and honor Him, some of these things will be put off. The time now...is not running as close to 1988 (F1).

#### DISCUSSION

In seeking to understand PFFs and PVs two separate questions need to be addressed, though the second one will pertain chiefly to PVs. The first question is, since both PFFs and PVs purport to represent visions of the future, differing mainly only in their scope (i.e., personal vs. global), how should we evaluate this claim? In parapsychology, this issue is treated as the problem of precognition. That is, how is it possible, if it is possible at all, to have paranormal knowledge of future events? The second question is, what in any event are we to make of the content of PVs? Are these indeed likely to be prognostic visions of our planetary future or can they be explained on other grounds entirely? In part, the answer to the second question may depend on the first.

##### The Issue of Precognition

In the last ten years there has been renewed interest on the part of parapsychologists, philosophers, physicists and mathematicians in the problem of precognition (Dean, 1974; White and Krippner, 1977; Braude, 1981; Tart, 1981) and many different theories have been proposed though no one theory has as yet achieved general acceptance. It would take us too long to describe each of these theories, but suffice it to say that most of them are based on either topological models (Rosen, 1977; Greene, 1980), biogravitational fields (Toben, Sarfatti and Wolf, 1975), hyperspace models (Tiller, 1977; Muses, 1977) or superluminal (i.e., faster than light) processes (Feinberg,

is possible, then it follows that PVs could represent advance visionary knowledge of the earth's future.<sup>18</sup> Of course, there are a variety of alternative interpretations which are also conceivable and unless there are compelling reasons to discount them, there is no compunction whatever for us to endorse the apocalyptic visions of these near-death survivors as holding any special prognostic significance for the human race. In any case, the interpretation of PVs -- remembering also their small number -- needs to be made with utmost caution, particularly given their extreme content and their capacity, if taken seriously, to generate a wide range of individual and collective reactions based on fear, hysteria or simply passivity.

In this portion of this paper, therefore, I will consider and evaluate four possible interpretations of PVs and will conclude by suggesting some empirical procedures by which these alternatives can be assessed more rigorously.

The psychodynamic interpretation. One possibility that quickly comes to mind is that PVs of the kind we have considered might be of psychodynamic origin. It has been suggested, for example, that these near-death survivors are simply projecting their own fears of the future or their unconscious conflicts onto the world scene. Their own fears of annihilation, then, are given an external apocalyptic locus. Another variant of this kind of interpretation has it that the individual who was, after all, very close to death has unconsciously registered the physical symptoms of his near-death state and has used them as an inadvertent basis on which to generalize to "the death of the world." That is, since he is dying, he somehow transforms this into "the world is dying."

Though superficially plausible, these psychodynamic interpretations have certain flaws. For example, the fact that all the PVs have a similar form and content makes the first psychodynamic interpretation unlikely. Why only these PVs? Why not a greater variety of projected global futures since near-death survivors can be expected, like the rest of us, to have a considerable range of expectations of the future? Yet only one scenario seemed to surface in the PVs we have examined. Similarly, the second interpretation has difficulty in explaining the beauty, peace and other extremely positive features of the NDEs which these near-death survivors also reported.<sup>19</sup> If people are generalizing their own apparent near-death state to the world at large, we would not expect the NDE to have the form and content that has been so often recounted by near-death survivors, including those under study here.

Accordingly, I am inclined to look elsewhere for an explanation of the PV.

The Zeitgeist interpretation. There is no doubt that escatological ideas are rampant (e.g., Goodman, 1979; White, 1980) as we approach the end of the millenium. In addition

1969; Beynam, 1977).<sup>16</sup> Whether any of these theories will eventually be recognized as offering a general solution to the problem of precognition, they at least can hold open the hope that such phenomena will one day be brought into the net of scientific theory.

At a phenomenological level, however, there is no doubt whatever that in altered states of consciousness there can be a total collapse of one's linear time sense (Tart, 1969; Wilber, 1979). This is not only an axiom of the literature on mystical experience in general, but I have previously shown (Ring, 1980) that it is particularly common in NDEs. For that reason, I proposed (Ring, 1980; Ring, 1981) that only a hyperspace model (such as Greene's, for example) can account for paranormal aspects of NDEs. For example, a four dimensional theory of consciousness which would have the effect of "spatializing" time (Greene, 1980) would make sense of the apparent precognitive phenomena we have considered.

Although it is not possible for most people to visualize four dimensions,<sup>17</sup> an intuitive grasp of this kind of formulation can be afforded by this analogy. Suppose that you are a character in someone else's novel. Suppose further that you are completely identified with that character as you go through life. Suddenly, you experience an altered state of consciousness and are "lifted up" to a higher dimension in which you are identified with the mind of the author of the novel in which you have been a character. In this moment, you have total knowledge of your past and your future, for you have a complete grasp of the character's life's trajectory (including his death on page 269). All at once, however, you are "returned" to your ordinary consciousness where past is past and future is future, but, even though you are again identified with your character, you retain a few isolated fragments of the total knowledge you had when you were conscious of a higher dimension. You know, for example, that one day you will be living in Finland...

This of course is only an analogy (not an explanation), but something like this seems to happen to near-death survivors reporting either PFFs and PVs; and hyperspace models do allow for such possibilities. Therefore, it seems to me at least conceivable that the kind of phenomena reported in this study could not only be true but could, in principle, yield to scientific understanding. At this point, however, it is simply not possible to make a definitive judgment, one way or other, but we have sufficient grounds, I believe, to argue that PFFs and PVs could reflect paranormal precognitive knowledge. To go beyond this statement will require contemporary psychology to transcend its "Newtonian" models of consciousness and explore the equivalent of "quantum mechanical" conceptions.

#### The Interpretation of Prophetic Visions

If we assume, for the sake of argument, that precognition

is possible, then it follows that PVs could represent advance visionary knowledge of the earth's future.<sup>18</sup> Of course, there are a variety of alternative interpretations which are also conceivable and unless there are compelling reasons to discount them, there is no compunction whatever for us to endorse the apocalyptic visions of these near-death survivors as holding any special prognostic significance for the human race. In any case, the interpretation of PVs -- remembering also their small number -- needs to be made with utmost caution, particularly given their extreme content and their capacity, if taken seriously, to generate a wide range of individual and collective reactions based on fear, hysteria or simply passivity.

In this portion of this paper, therefore, I will consider and evaluate four possible interpretations of PVs and will conclude by suggesting some empirical procedures by which these alternatives can be assessed more rigorously.

The psychodynamic interpretation. One possibility that quickly comes to mind is that PVs of the kind we have considered might be of psychodynamic origin. It has been suggested, for example, that these near-death survivors are simply projecting their own fears of the future or their unconscious conflicts onto the world scene. Their own fears of annihilation, then, are given an external apocalyptic locus. Another variant of this kind of interpretation has it that the individual who was, after all, very close to death has unconsciously registered the physical symptoms of his near-death state and has used them as an inadvertent basis on which to generalize to "the death of the world." That is, since he is dying, he somehow transforms this into "the world is dying."

Though superficially plausible, these psychodynamic interpretations have certain flaws. For example, the fact that all the PVs have a similar form and content makes the first psychodynamic interpretation unlikely. Why only these PVs? Why not a greater variety of projected global futures since near-death survivors can be expected, like the rest of us, to have a considerable range of expectations of the future? Yet only one scenario seemed to surface in the PVs we have examined. Similarly, the second interpretation has difficulty in explaining the beauty, peace and other extremely positive features of the NDEs which these near-death survivors also reported.<sup>19</sup> If people are generalizing their own apparent near-death state to the world at large, we would not expect the NDE to have the form and content that has been so often recounted by near-death survivors, including those under study here.

Accordingly, I am inclined to look elsewhere for an explanation of the PV.

The Zeitgeist interpretation. There is no doubt that escatological ideas are rampant (e.g., Goodman, 1979; White, 1980) as we approach the end of the millenium. In addition

to the Bible, popular books and contemporary Christian thought have given a great deal of salience to images of widespread destruction and devastation. The early 1980s have also seen an increasing concern with the likelihood of a nuclear war and large-scale social protest movements have resulted, particularly in Europe. All of these fears and expectations, however, have been "in the air" for some time. Is it not possible, then, that near-death survivors are simply "picking up on" what many people already think and feel?<sup>20</sup> If this were so, no special weight need be given these visions as the following excerpt (from a near-death survivor) makes clear:

I'm acutely aware of all the "visions" and predictions of late across the globe about war, but I recognize a sameness to them that occurred once before that I can remember-- and that was in April of 1969. About six months before a certain date in April (can't remember which one), psychics suddenly started declaring that on that date California would sink into the ocean and the West Coast would be destroyed. Everyone started picking up the same date in their dreams -- everywhere -- be they psychic or not. A hit song was written about it, warning everyone to boat up to Idaho. I picked it up too, along with everyone else I knew...That crazy date was popping up everywhere. We all held our breath. It didn't happen. There was a small earthquake, but not too bad. California held.

This kind of incident (and undoubtedly many other similar contagions have occurred, without result) should give us pause that even a collectively shared vision such as the PV must have predictive significance. Until some of the empirical checks I will suggest shortly can be carried out, the *Zeitgeist* interpretation, it seems to me, cannot be ruled out as a possible explanatory factor in the occurrence of PVs.

The prophetic interpretation. This, of course, is the interpretation that most of those who have had PVs would give of their experience. Some of these near-death survivors, in fact, while not claiming the status of prophets, nevertheless feel that their role might be similar. For example, one person remarked:

I know in the past God has had prophets of all different religions and I'm not what you could call a prophet but yet I have been given some message to give to the people from God (F1).

Another individual said that he felt that:

...my job is not to bring back the message of fear and hopelessness, but a message of love and hope (M5).

Finally, Alex Tanous, referring to his vision says that while he has made countless predictions and forecasts, he has

...made only one prophecy...My prophecy involves the future of mankind (Tanous, p. 165) (M8).

Of course, a prophecy is, in any event, not necessarily a preview of a certainty but a conditional statement (e.g., unless these changes are made, then...or if these conditions continue to prevail, then...; and so on). Therefore, a prophecy could conceivably be "true" even though the event prophesized does not occur. This makes it convenient for the prophet but difficult for the researcher who is looking for a clear confirmation or disconfirmation of a PV.

Since the major events of the PV have not yet occurred, there is, in one sense, no way this interpretation can be tested. Yet there are still some suggestive indications which bear on its a priori plausibility (quite apart from the cogency of other alternatives). One is that at least some of the specific predictions that have been made by near-death survivors who have reported PVs have been wrong. Another is that, to my knowledge, there are only retroactive claims of successful predictions. Neither of these points greatly undermines the prophetic interpretation at this stage, but neither do they serve to increase one's confidence in it. I will shortly suggest some other means by which it can be evaluated before its predictions are "due" to be fulfilled.

The alternative futures interpretation. A woman once wrote to me describing a detailed and vivid out-of-body experience which had occurred to her in conjunction with an apparent near-death incident involving her pregnancy. What made this case unique in my records was her own assertion that as far as she could determine afterward none of the events that she had "seen" while out of her body had actually taken place! Yet her account had all of the realistic detail usually reported by persons whose recollections tally with the facts (e.g., Sabom, 1982). How is such an anomaly to be explained?

One possibility is suggested by the hypothesis of alternate futures. This notion is based on the so-called many worlds interpretation of quantum mechanics (see, e.g., Zukav, 1979), but there is reason to think that this hypothesis may be applicable to psychology as well as physics. Let me briefly delineate the hypothesis in the content of modern physics, following which I will try to show its possible relevance to the phenomena of PVs.

In quantum physics, it is not possible to predict individual outcomes of sub-atomic processes. In this realm, all one can do is to predict probabilities of outcomes. For example, of three possible alternatives, A,B,C, one might be able to predict that the chance of A occurring in 60%, B, 30% and C, 10%. But in any

to the Bible, popular books and contemporary Christian thought have given a great deal of salience to images of widespread destruction and devastation. The early 1980s have also seen an increasing concern with the likelihood of a nuclear war and large-scale social protest movements have resulted, particularly in Europe. All of these fears and expectations, however, have been "in the air" for some time. Is it not possible, then, that near-death survivors are simply "picking up on" what many people already think and feel?<sup>20</sup> If this were so, no special weight need be given these visions as the following excerpt (from a near-death survivor) makes clear:

I'm acutely aware of all the "visions" and predictions of late across the globe about war, but I recognize a sameness to them that occurred once before that I can remember-- and that was in April of 1969. About six months before a certain date in April (can't remember which one), psychics suddenly started declaring that on that date California would sink into the ocean and the West Coast would be destroyed. Everyone started picking up the same date in their dreams -- everywhere -- be they psychic or not. A hit song was written about it, warning everyone to boat up to Idaho. I picked it up too, along with everyone else I knew...That crazy date was popping up everywhere. We all held our breath. It didn't happen. There was a small earthquake, but not too bad. California held.

This kind of incident (and undoubtedly many other similar contagions have occurred, without result) should give us pause that even a collectively shared vision such as the PV must have predictive significance. Until some of the empirical checks I will suggest shortly can be carried out, the *Zeitgeist* interpretation, it seems to me, cannot be ruled out as a possible explanatory factor in the occurrence of PVs.

The prophetic interpretation. This, of course, is the interpretation that most of those who have had PVs would give of their experience. Some of these near-death survivors, in fact, while not claiming the status of prophets, nevertheless feel that their role might be similar. For example, one person remarked:

I know in the past God has had prophets of all different religions and I'm not what you could call a prophet but yet I have been given some message to give to the people from God (F1).

Another individual said that he felt that:

...my job is not to bring back the message of fear and hopelessness, but a message of love and hope (M5).

Finally, Alex Tanous, referring to his vision says that while he has made countless predictions and forecasts, he has

...made only one prophecy...My prophecy involves the future of mankind (Tanous, p. 165) (M8).

Of course, a prophecy is, in any event, not necessarily a preview of a certainty but a conditional statement (e.g., unless these changes are made, then...or if these conditions continue to prevail, then...; and so on). Therefore, a prophecy could conceivably be "true" even though the event prophesized does not occur. This makes it convenient for the prophet but difficult for the researcher who is looking for a clear confirmation or disconfirmation of a PV.

Since the major events of the PV have not yet occurred, there is, in one sense, no way this interpretation can be tested. Yet there are still some suggestive indications which bear on its a priori plausibility (quite apart from the cogency of other alternatives). One is that at least some of the specific predictions that have been made by near-death survivors who have reported PVs have been wrong. Another is that, to my knowledge, there are only retroactive claims of successful predictions. Neither of these points greatly undermines the prophetic interpretation at this stage, but neither do they serve to increase one's confidence in it. I will shortly suggest some other means by which it can be evaluated before its predictions are "due" to be fulfilled.

The alternative futures interpretation. A woman once wrote to me describing a detailed and vivid out-of-body experience which had occurred to her in conjunction with an apparent near-death incident involving her pregnancy. What made this case unique in my records was her own assertion that as far as she could determine afterward none of the events that she had "seen" while out of her body had actually taken place! Yet her account had all of the realistic detail usually reported by persons whose recollections tally with the facts (e.g., Sabom, 1982). How is such an anomaly to be explained?

One possibility is suggested by the hypothesis of alternate futures. This notion is based on the so-called many worlds interpretation of quantum mechanics (see, e.g., Zukav, 1979), but there is reason to think that this hypothesis may be applicable to psychology as well as physics. Let me briefly delineate the hypothesis in the content of modern physics, following which I will try to show its possible relevance to the phenomena of PVs.

In quantum physics, it is not possible to predict individual outcomes of sub-atomic processes. In this realm, all one can do is to predict probabilities of outcomes. For example, of three possible alternatives, A,B,C, one might be able to predict that the chance of A occurring in 60%, B, 30% and C, 10%. But in any

given instance, one would not be able to state which of these outcomes would in fact occur. Nevertheless, let us say that in this case, outcome B is observed. How are we to understand this event?

The conventional (Copenhagen) interpretation argues that each potential outcome is associated with a wave function. At the instant of occurrence, however, the wave functions associated with outcomes A and C "collapse" while the wave associated with B is in effect "converted" into a certainty. Thus, the instruments of detection register outcome B.

In 1957, however, another interpretation was suggested by Everett, Wheeler and Grahman (Everett, 1957). Their view, the many worlds interpretation, holds that all three outcomes actually occur, but in different and forever separate universes. Outcome B happens to be the occurrence registered in our physical universe and thus can be measured, but outcomes A and C also happen -- but they happen "elsewhere." Despite its apparent outlandishness and untestable character, the many worlds interpretation is taken seriously by not a few modern physicists.

Now Greene (1980) has already pointed out that in principle hyperspace conceptions of consciousness imply the existence of "potential futures." If this is so and if PVs lend themselves to hyperspace interpretations, it is possible that an occasional near-death survivor will become aware not just of one, but of several alternate futures only one of which might eventuate in our reality.

This theoretical possibility has recently received some preliminary support. The last interview I conducted for this study (with F5) disclosed just such an outcome: a view of multiple possible futures.

In this case, the respondent had a NDE (her second) when she nearly drowned at the age of 14 (in 1956). She relates that while out of the body and above the water one part of her consciousness focused on the body below her and the requirements to save that body. Her consciousness split, however, and another part was aware of:

...three lines of trajectories that would lead toward futures...Each of them is an alternate arrangement of things I saw (F5).

She referred to these trajectories as Futures A, B, and C, respectively. I will briefly describe them here. Future A was a future that would have developed if certain events had not taken place around the time of Pythagoras three thousand years ago. It was a future of peace and harmony, marked by the absence of religious wars and of a Christ figure. Future B was, in effect, the classic PV scenario I have delineated in this paper. Future C was an even more destructive version of Future B. Both Futures B and C projected to her simultaneous

images associated with these separate future tracks from about the end of the century backward toward 1956; this was also true for the future-oriented events of the non-realized Future A except that these images were fewer and less detailed than those connected with B and C. F5 seems to feel that we are currently headed for Future B.

This individual, then, was aware of three potential futures only two of which had to her any present possibility of manifesting on earth (since Future A was only a "might have been"). How many potential futures there might be is, of course, impossible to know, but that there may indeed be potential futures, set to unfold for us like plays already written but not produced,<sup>21</sup> is made more plausible by F5's account of her NDE.

It is possible, therefore, that respondents reporting PVs may have "tapped into" only one of a set of alternate future scenarios and, not having any reason to suspect other possibilities, have mistaken their alternate future scenario for the future. In this way, these PVs may convey to them a sense of absolute certitude concerning the shape of the future, but still be in error. Again, to use quantum physics as the basis for an analogy, one could say that what they have become aware of is the certainty of a probability.

Of course, even if the alternate futures interpretation outlined here is correct, one would still have to ask: why are reports of PVs seemingly limited to the one alternative future we have described?

#### Empirical Procedures for Evaluating PVs

We have already come to appreciate some of the difficulties associated with the evaluation of PVs and the various interpretations which have been given for them. Nevertheless, from an empirical standpoint, we are far from helpless here. I want to offer the following suggestions for ways to bring empirical procedures to bear on PVs.

First, it's obvious that our data base of such cases is almost ludicrously small -- especially in the light of the "heavy" generalizations that rest on them. The first task, then, is to increase our sample of PVs. Doing so will not only bring us more data on PVs, but it may show that certain interpretations (e.g., the psychodynamic one) have been prematurely dismissed, especially if we can obtain supplementary information on certain personality features of near-death survivors reporting PVs. Greater heterogeneity of PVs would, if found, also lower the subjective probability that the particular PV scenario described here has prophetic significance.

Second, it's important to determine what the prevailing conceptions of the short-run future are, both among near-death survivors and the general public. To the extent that others share a sense of the future of the kind implied by the PVs we

have reviewed here, that would indirectly support the Zeitgeist interpretation. In undertaking such investigations, one could also assess the role of religious beliefs in structuring one's view of the future as well as determining what other factors (including personal non-NDE visions) have influenced that view.

Finally, to determine the possible prophetic nature of PVs, one must make an attempt to discover whether any specific predictions about global events can be recorded in advance. This would solve the problem of the unsupported retrospective claim of such predictions often made by those reporting PVs. For just this reason, we have established at the International Association for Near-Death Studies a Premonitions Registry. Anyone who wishes to record a premonition of a future event relevant to a PV may write or call (203-486-4170) us. Near-death studies researchers may also record such data with us. In this way, it might be possible to assess the prognostic value of these PVs before the major events predicted take place.

#### CONCLUSION

In this paper, I have presented some preliminary findings suggestive of the possibility that a small minority of near-death survivors may have had glimpses of the future disclosed to them during or after their NDEs. Personal flashforward (PFFs) offer intriguing hints that one's personal future may in some sense independently exist as part of a "life design" which only gradually unfolds in manifestation. Recent hyperspace theories of precognition may be able to account for such phenomena. Prophetic visions (PVs) relate to the earth's future over the next twenty years and reveal a noteworthy consistency across independent reports. PVs suggest an approaching time of widespread catastrophic change, beginning in the 1980s. Because of the implications of these PVs, I urge that the phenomenon must be investigated much more extensively before reaching any conclusions. This is certainly one new direction in near-death studies that deserves further and careful exploration.

1. I wish to express my thanks to the Academy of Religion and Psychical Research for its support for some of the research reported in this paper. I am also indebted to the following colleagues for their constructive comments on an earlier draft of the manuscript: F. Gordon Greene, Bruce Greyson, Michael Gross, John White and Mark Woodhouse.
2. These items should not be taken to imply that the personal flash-forwards are necessarily precognitive (i.e., that the events foreseen will actually take place) or that the prophetic visions will prove to be accurate. That they may (in some cases) be so is possible, but the labels used here to refer to them reflect the frame of reference and interpretation of the experient. I will address this point later in this paper.
3. In particular, I need to acknowledge Raymond Moody's encouragement to re-interview several of his respondents concerning their PVs.

In addition, Joe Green kindly provided a transcript of an interview he conducted with a near-death survivor who related a PV. Finally, I want to thank John Audette for bringing my attention to PVs for the first time in 1977.

4. My reasons for this statement will be apparent later.
5. I have discussed these NDE decisional points at length in Life at Death (see Chapter 4).
6. Other persons who have had PFFs based on NDEs occurring in childhood have also claimed that they were aware of devices then of which they only later learned the names.
7. She was also one of the thirteen respondents in my sample to disclose a prophetic visions; I will return to that portion of her experience later in this paper.
8. Belle said that after meeting Moody, she realized that the man she had sometimes noticed jogging must have been Moody, but she had never paid much attention to him or glanced at his face.
9. It was unusual for Avery to introduce himself in this fashion. According to Belle's account:

"...What was even stranger...was that he gave me his full name. They said he never, never gives his full name, Raymond Avery Moody, the third. This was the first time he had ever given out the full name. And that was my signal and his father immediately appeared in my mind and I knew who he was and that it was time to talk to him, to give him certain information."

From my own knowledge of the Moody family, I can also attest to the fact that their son, Avery, is always referred to by that name.

10. It is my impression that an unusually high proportion of near-death survivors reporting PVs have had particularly deep or prolonged NDEs. In addition, virtually all of them have related an encounter with a "higher being" or beings of some kind which is not typical of most NDEs.
11. In this section, for purposes of cross-referencing quotes, I will give each respondent a code label. F and M denote female and male, respectively.
12. This, of course, is probably the view of most persons at this time in history. The near-death survivors differ here only in their claim that they have already had a vision of these developments.
13. A few observations about this case are in order here. M6 was interviewed jointly by Raymond Moody and me on November 19, 1981. On this occasion, M6 described a series of precognitive dreams which he had had, following his NDE, in which he had seen scenes of events that later came to pass. He believes that what appeared to him in these dreams were scenes which he originally saw during his NDE. Since his "track record" with previous dreams was so accurate, his series of dreams about a nuclear war are naturally extremely disquieting to him. He seems to believe that the Olympic year in question is 1984. Interestingly enough, M6, at the time of this NDE, chose to "override" the decision of the luminous beings he encountered. They said that they wanted him to go with them "because we don't want you to see and experience things that will happen otherwise that will hurt you a great deal." M6 insisted on returning, however.

14. Most, though not all, of the thirteen near-death survivors here are Christians.
15. This quotation is from the book, Beyond Coincidence (1976) by the well-known psychic, Alex Tanous, whom I also interviewed for this project. In it, he states that his vision came to him in the Fall of 1967, well before many of the "signs" that have now occurred took place. The quote is from his chapter, Three Days of Darkness (pp. 165-169), which describes his vision in detail. In his (1982) interview with me, he stated that his initial understanding of his vision has only been reinforced by recent events.
16. Obviously, these models are not mutually exclusive.
17. There have been a few gifted persons, however, with the ability to become aware of or even to "visualize" four dimensional forms (see, e.g., Coxeter, 1972). I am grateful to F. Gordon Greene for pointing this out to me.
18. This thesis would be even more compelling if it could be shown that certain individuals who have reported PVs have also had PFFs which came to pass.
19. It might seem that the highly positive final outcome stated or implied in PVs could represent a projection of the tremendous peace individuals often experience while on the threshold of death, but the fact that my respondents typically report that their feelings of peace and well-being preceded their PV militates against this interpretation.
20. I am currently conducting a research project to determine how widespread this apocalyptic orientation is in the public at large.
21. Perhaps the concept of alternate futures would help make sense of those predictions by psychics and clairvoyants that prove false. In any event, this interpretation would imply that those failures might be attributable to individuals turning into alternature futures which do not manifest rather than assuming that they represent the inability to distinguish fantasy from psychic imagery.

#### REFERENCES

Beynam, L.M. Quantum physics and paranormal events. In J. White & S. Krippner (eds.). Future Science. New York: Anchor, 1977, 309-324.

Braude, S.E. Precognitive attrition and theoretical parsimony. Paper presented at the Parapsychology Association Convention, August, 1981, Syracuse, New York.

Coxeter, H.S.M. Cases of hyperdimensional awareness. In C. Muses & A. M. Young (eds.). Consciousness and Reality. New York: Avon, 1972.

Dean, D.E. Precognition and retrocognition. In E. Mitchell (ed.). Psychic Exploration. New York: Putnam, 1974.

Everett, H. 'Relative state' formulation of quantum mechanics. Reviews of Modern Physics. 1957, 29 (3), 454-462.

Feinberg, G. Exceeding the speeding limit. Time Magazine, February 14, 1969, 14.

Goodman, J. We Are the Earthquake Generation. New York: Berkeley Books, 1979.

Greene, F. G. A glimpse behind the life review. Theta. 1980, 8 (2), 10-14.

Moody, L. Personal communication, June 1, 1981.

Moody, R.A., Jr. Life After Life. Atlanta: Mockingbird Books, 1975.

Moody, R.A., Jr. Reflections on Life After Life. Atlanta: Mockingbird Books, 1977.

Muses, C. Paraphysics: a new view of ourselves and the cosmos. In J. White & S. Krippner (eds.). Future Science. New York: Anchor, 1977.

Noyes, R., Jr. Panoramic memory: a response to the threat of death. Omega, 1977, 8, 181-194.

Ring, K. Life at Death. New York: Coward, McCann and Geoghegan, 1980.

Ring, K. Paranormal and other non-ordinary aspects of near-death experiences: implications for a new paradigm. Essence, 1981, 5 (1), 33-51.

Roll, W.G. Memory and ESP. International Journal of Neuropsychiatry, 1966, 2, 505-521.

Rosen, S.M. Toward a representation of the 'irrepresentable.' In J. White & S. Krippner (eds.). Future Science. New York: Anchor, 1977, 132-155.

Sabom, M. Recollections of Death. New York: Harper & Row, 1982.

Tanous, A. Beyond Coincidence. New York: Doubleday, 1976.

Targ, R. Precognition and time's arrow. Paper presented at The Parapsychology Association Convention, August, 1981, Syracuse, New York.

Tart, C.T. (ed.). Altered States of Consciousness. New York: Anchor, 1969.

Tart, C.T. The time barrier: precognition does not work as well as present-time ESP. Paper presented at The Parapsychology Association Convention, August, 1981, Syracuse, New York.

Tiller, W. A. The positive and negative space/time frames as conjugate systems. In J. White & S. Krippner (eds.). Future Science. New York: Anchor, 1977, 257-259.

Toben, B., Sarfatti, J. & Wolf, F. Space-Time and Beyond. New York: Dutton, 1975.

White, J. Pole Shift. New York: Doubleday, 1980.

White, J. and Krippner, S. (eds.). Future Science. New York: Anchor, 1977.

Wilber, K. No Boundary. Los Angeles: Center Publication, 1979.

Zukav, G. The Dancing Wu Li Masters. New York: Morrow, 1979.

Kenneth Ring is Professor of Psychology, University of Connecticut, and President of International Association for Near-Death Studies.

INDEX: PROPER NAMES

Anderson, Alan 4ff

Batzler, Richard 52

Becker, Carl B. 101

Birren, Faber 19

Bohm, David 5

Burr, Harold Saxton 113

Capek, Milic 2ff

Capron, E.M. 70

Carrington, Hereward 86

Cayce, Edgar 95, 98

Cerullo, John 42, 70, 88

Christ 104

Clark, Linda 19ff

Clark, Walter Houston 88

Ciulla, James 28

Einstein, Albert 1ff, 95

Fletcher, Ronald 110ff

Flodmark, Stig 95

Ford, Arthur 95

Freud, Sigmund 81ff, 110ff

Giovetti, Paola 117

Goodman, Jeffrey 93, 98

Greene, F. Gordon 110

Grof, Stanislav 118

Gurney, Edmund 76ff

Hapgood, Charles 95

Haraldsson, Erlundur 115

Harris, John 89

Heard, Gerald 56ff

Hunt, Roland 19

Isherwood, Christopher 58

James, Wm. 88

Karush, Wm. 2

McGovern, Geo. 39

Mary 43ff

Menninger, Karl 117

Miller John F. 13

Montgomery, Ruth 95

Moody, Raymond 105, 115, 128

Muses, Charles 7ff

Myers, Frederick 76ff

Nostradamus 95

Noyes, Jr., Russell 113

Osis, Karlis 115

Ott, Dr. John N. 15ff

Pachomios 46  
Price, Leslie 41  
  
Resch, Andreas 45  
Ricoer, Paul 111ff  
Ring, Kenneth 105, 122  
Roberts, Jane 29  
Robinson, Bishop John 42  
Rollier, Dr. A. 15  
Rose, Mary Carman 1  
Rosen, Steven M. 1ff  
  
Sabom, Michael 116  
Sathya Sai Baba 30ff  
"Seth" 29ff  
Sidgewick, Henry 75ff  
  
Thurston, Herbert 42  
Tribbe, Frank C. 51  
  
Velikovsky, Immanuel 95  
  
Wilbur, Ken 111, 118ff  
White, John 93, 118  
White, Rhea A. 42ff  
Woods, Richard 8  
Whitehead, A.N. 5ff

## INDEX

alcoholism 34  
apparitions 44  
Atlantis 95  
axis shift 93ff

behaviorism 110  
"Beyond the Junk Connection" 28  
Bible 95  
biorelativity 98  
blood sugar 28ff  
British psychical research 70ff

caffeine 28ff  
chakras 17ff  
child abuse 34  
Christian parapsychology 41ff  
color healing 13

death instinct 110ff  
diabetes 28ff  
dimension 1ff  
Duke University Parapsychology Laboratory 56

evolution 59

fourth dimension 1ff  
free will 97

gem therapy 20  
glucose tolerance 28ff

"The Holistic Approach to Healing" 51  
Hopi Indians 95  
How to Benefit from Stress 52  
hypoglycemia 28ff

instincts, human 110  
intuition 3

Lemuria 95  
Lives of the Saints 42ff  
The Lord's Supper 48  
love 54ff  
LSD therapy 91ff

"Metaphysics and Color Healing" 13  
mobius strip 1ff  
"Mystical Experience and Pragmatism" 88

Native American prophecies 95  
near-death-experiences 101ff 122ff

"Obstacles to the Holistic Conduct of Christian  
Parapsychology" 41  
"On the Objectivity of Near-Death Experiences" 101

## INDEX

panentheism 5ff  
"Paraphysical Reality and the Concept of Dimension" 1  
physics 1ff  
pole shift 93ff, 133  
prayer 67ff  
"Precognition and Prophetic Visions in Near-Death Experiences" 122  
process metaphysics 5ff  
psychology and science 56ff

radiation 15ff  
rainbow 18  
"Reaping What We Sow" 93  
refined carbohydrate intake 28ff  
Roman Catholicism 41ff

science, method of and parapsychology 56ff  
"The Secularization of the Soul" 70  
Shroud of Turin 42  
self-discovery 61ff  
space 1ff  
spiritualism 70ff  
sugar 28ff

"Thanatos, the Death Instinct" 110  
thought-forms 97ff  
Transfiguration 47

Victorian British psychical research 70

We Are the Earthquake Generation 93, 98

\*S T A R\*

O R D E R   F O R M

Please send this Order Form with check to: STAR, 632 SOUTH LOCUST ST., ELIZABETHTOWN, PA, 17022 (Phone (717) 367-7006)

Please send me the following cassettes recorded at the Seventh Annual Academic Conference, HOLISM IN RELIGION AND PSYCHICAL RESEARCH, of The Academy of Religion and Psychical Research in Philadelphia, PA on May 23-25, 1982. (The cost of each cassette is \$5.50 which includes tax, handling, and mailing costs. Make checks payable to STAR.)

Cassette Number	Title of Presentation	No. of Copies	Total (\$)
2021	Session: PSYCHICAL RESEARCH AND SCIENCE, Rev. George W. Fisk, Chairman. DIMENSIONS OF APPARITION-AL EXPERIENCE: THE SECULAR AND THE SACRED by Karlia Osis, Ph.D.	_____	_____
2022	Session: PSYCHICAL RESEARCH AND SCIENCE, Rev. George W. Fisk, Chairman. PARAPHYSICAL REALITY AND THE CONCEPT OF DIMENSION by Steven M. Rosen, Ph.D.; THE METHOD OF SCIENCE AND PSYCHICAL RESEARCH by Mary Carmen Rose, Ph.D.; dialogue with audience.	_____	_____
2023	Session: HEALING, Rev. L. Richard Batzler, Ph.D., Chairman. METAPHYSICS AND COLOR HEALING by John Franklin Miller III, Ph.D.; BEYOND THE JUNK CONNECTION: THE INTERNAL REVOLUTION by James Ciulla, M.D.	_____	_____
2024	Session: HEALING, Rev. L. Richard Batzler, Ph.D., Chairman. THE HOLISTIC APPROACH TO HEALING: TOWARD A SET OF DEFINITIONS by Frank C. Tribe; dialogue with audience.	_____	_____
2025	Session: PSYCHICAL RESEARCH IN RELATION TO JUDAISM AND CHRISTIANITY, Rev. Elizabeth Fenske, Chairman. PSYCHIC PHENOMENA IN THE BIBLE by Rabbi Alvin J. Bobroff; OBSTACLES TO HOLISTIC CONDUCT OF CHRISTIAN PARAPSYCHOLOGY by Leslie Price; dialogue with audience.	_____	_____
2026	Session: HISTORICAL ASPECTS OF PSYCHICAL RESEARCH, Carroll B. Nash, Ph.D., Chairman. GERALD HEARD'S LEGACY TO PSYCHICAL RESEARCH by Rhea A. White; THE SECULARIZATION OF THE SOUL: PSYCHICAL RESEARCH IN MODERN BRITAIN by John J. Cerullo, Ph.D.	_____	_____
2027	Session: HISTORICAL ASPECTS OF PSYCHICAL RESEARCH, Carroll B. Nash, Ph.D., Chairman. MYSTICISM AND PRAGMATISM: A DISCUSSION ILLUSTRATED THROUGH BIOGRAPHY by Walter Houston Clark, Ph.D.; dialogue with audience.	_____	_____
2028	Session: THE STUDY OF CONSCIOUSNESS, James Ullness, Ph.D., Chairman. MAPS AND MODELS OF CONSCIOUSNESS by Mary Jo Meadow, Ph.D.; REAPING WHAT WE SOW: CONSCIOUSNESS RESEARCH AND THE POLE SHIFT SCENARIO by John W. White; dialogue with audience.	_____	_____
2029	Session: NEAR-DEATH EXPERIENCE RESEARCH, Karlia Osis, Ph.D., Chairman. ON THE OBJECTIVITY OF NEAR-DEATH EXPERIENCES by Carl B. Becker, Ph.D.; THANATOS, THE DEATH INSTINCT by F. Gordon Greene.	_____	_____
2030	Session: NEAR-DEATH EXPERIENCE RESEARCH, Karlia Osis, Ph.D., Chairman. PRECOGNITIVE AND VISIONARY ASPECTS OF NEAR-DEATH EXPERIENCES by Kenneth Ring, Ph.D.; dialogue with audience.	_____	_____
2031	Plenary Session: REPORTS BY SMALL GROUPS OF THEIR DISCUSSIONS OF THE FOLLOWING TOPICS: NEAR-DEATH EXPERIENCES, HEALING, STUDY OF CONSCIOUSNESS, MYSTICISM, SURVIVAL RESEARCH, SPIRITUAL IMPLICATIONS IN BIOFEEDBACK TRAINING, and CHRISTIAN PARAPSYCHOLOGY.	_____	_____
2032	Plenary Session: Continuation of REPORTS BY SMALL GROUPS; dialogue with audience; SUMMARY STATEMENT by Frank C. Tribe.	_____	_____

TOTAL: \$ \_\_\_\_\_

PLEASE PRINT

Please send the items above to: \_\_\_\_\_

NAME _____	_____
ADDRESS _____	_____
CITY _____	STATE _____ ZIP _____
TELEPHONE _____	DATE _____

For information on THE ACADEMY OF RELIGION AND PSYCHICAL RESEARCH - its programs, purposes and publications, contact:

THE ACADEMY OF RELIGION AND PSYCHICAL RESEARCH  
F.O. Box 614 Bloomfield, CT 06002  
(203) 242-4593

## The Academy of Religion and Psychical Research

## MEMBERSHIP APPLICATION

Please type or print

Date.....

Please enroll me as a member of the ACADEMY OF RELIGION AND PSYCHICAL RESEARCH in the membership category marked below. Enclosed are my annual membership dues in the amount of \$..... for the year beginning..... 19.....

PATRON: \$100 and over....

ACADEMIC: \$25.00

SUPPORTING: \$15.00

(Contributions and dues to THE ACADEMY OF RELIGION AND PSYCHICAL RESEARCH, an academic affiliate of SPIRITUAL FRONTIERS FELLOWSHIP, are deductible for income tax purposes under an Internal Revenue Service ruling of July, 1960.)

NAME.....

ADDRESS.....

CITY..... STATE..... ZIP.....

TELEPHONE.....

My present position, qualifications, terminal degrees are as follow: (For completion by those applying for Academic Membership. Please attach biographical sheets, outlines of work accomplished, etc. if available.)

.....  
.....  
.....  
.....  
.....  
.....  
.....  
.....  
.....  
.....

Please enclose this application with your check or money order made payable to THE ACADEMY OF RELIGION AND PSYCHICAL RESEARCH and send to:

Boyce Batey, Executive Secretary  
THE ACADEMY OF RELIGION AND PSYCHICAL RESEARCH  
Post Office Box 614  
Bloomfield, Connecticut 06002

Phone (203) 242-4593

#### PURPOSES OF THE ACADEMY

THE ACADEMY OF RELIGION AND PSYCHICAL RESEARCH was formed in October, 1972 as an academic affiliate of Spiritual Frontiers Fellowship. Its purposes are threefold:

FIRST, to encourage dialogue, exchange of ideas and cooperation between clergy and academics of religion and philosophy and scientists, researchers and academics of all scientific and humanistic disciplines in the fields of psychical research and new disciplines as well as the historic sciences.

SECOND, to conduct an education program for these scholars, the Spiritual Frontiers Fellowship membership and the general public, blending data already available in the area of their common interest with the interchange of views stimulated in these scholars, to the end that both the scientific and religious communities may be better informed about such facts and views and their propriety, value and respectability.

THIRD, to work closely with, and offer good offices to, all reputable organizations having related interests in the fields of education, religion, science and psychical research.

The ACADEMY will endeavor to sponsor conferences and symposia for the presentation of scholarly data, points of view and interchange of ideas in the area where religion and psychical research interface; publish papers resulting from such meetings and other appropriate materials on this area that will be of interest to academics, scientists and clergy; and encourage formation of local chapters.

The ACADEMY is governed by a Board of Trustees composed of people of academic stature holding a post-graduate degree or the equivalent in outstanding activity relevant to the interests of the ACADEMY.

#### CATEGORIES OF MEMBERSHIP IN THE ACADEMY

- PATRON MEMBER: Open to anyone donating \$100 or more in a given calendar year. Includes full membership privileges for a one year period.
- ACADEMIC MEMBER: Open to academic religionists involved in research or teaching or those who have the proper terminal degrees (Ph.D., Th.D., St.D., and sometimes St.M. and M.A.) Also, academically or otherwise qualified psychical researchers, pastoral counselors, behavioral and humanistic psychologists, parapsychologists, and other academics teaching or contributing to research knowledge. Dues are \$25 annually.
- SUPPORTING MEMBER: Open to persons wishing to attend conferences and meetings, receive printed materials and desirous of helping finance the work of the ACADEMY. Dues are \$15 annually.

#### BENEFITS OF MEMBERSHIP IN THE ACADEMY

- THE JOURNAL OF RELIGION AND PSYCHICAL RESEARCH, a scholarly quarterly published in January, April, July and October.
- PUBLICATIONS - Members receive copies of Proceedings, papers and other materials published at intervals by the Academy.
- LENDING AND RESEARCH LIBRARY - Offers members an opportunity to borrow books by mail from one of the largest collections available on psychical, mystical, and allied fields. Library lists and progressive reading lists are available on request.
- REGISTRATION DISCOUNT - 20% discount when attending ACADEMY-sponsored programs.

To apply for membership, send check payable to the ACADEMY to the Executive Secretary, Boyce Batey, P.O. Box 614, Bloomfield, CT. 06002 Phone (203) 242-4593.

The Journal of Religion and Psychical Research is indexed with abstracts in Religion Index One: Periodicals, American Theological Library Association, Chicago.